



Plotting Mischief.

THE
CHILD IN THE MIDST

THE EDUCATION OF INDIA SERIES

Edited by { S. N. MUKARJI, M.A., DELHI.
ALICE B. VAN DOREN, M.A., CHITTOOR.
E. C. DEWICK, M.A., CALCUTTA.

HOW WE LEARN.—

The Psychological Basis of the Project Method. Talks delivered by William H. Kilpatrick, Ph.D., LL.D. before the Vellore Educational Conference. Second Edition. Paper, Re. 1; Cloth, Rs. 1-8.

FOURTEEN EXPERIMENTS IN RURAL EDUCATION.

Some Indian Schools where new methods are being tested. Described by various writers & edited by Alice B. Van Doren, M.A. Illustrated. Second Edition. Paper, Re. 1-4; Cloth, Rs. 2.

VILLAGE SCHOOLS IN INDIA.—

An Investigation with Suggestions. By Mason Olcott, Ph.D. Illustrated. Second Edition. Paper, Re. 1-8; Cloth, Rs. 2.

BIBLE COURSES FOR INDIAN SCHOOLS.—

A Syllabus of Religious Education. By Irene Mason Harper, M.A. Prepared under the direction of the Committee on Religious Education of the Punjab Christian Council. Paper, Re. 1.

PROJECTS IN INDIAN EDUCATION.—

Experiments in the Project Method in Indian Schools. Described by various writers and edited by Alice B. Van Doren, M.A. Introduction by William H. Kilpatrick, Ph.D., LL.D. Illustrated. Paper, Re. 1-4; Cloth, Rs. 2.

DEVELOPING A PROJECT CURRICULUM FOR VILLAGE SCHOOLS.—

A Suggestive Method of Procedure. By William K. McKee, Ph.D. Foreword by William H. Kilpatrick, Ph.D., LL.D. Illustrated. Paper, Rs. 2-8; Cloth, Rs. 4.

CHRISTIAN EDUCATION IN THE VILLAGES.—

By Alice B. Van Doren, M.A. Foreword by the Rev. William Paton of the International Missionary Council. Illustrated. Paper, Re. 1-4; Cloth Rs. 2.

THE SOCIAL SETTLEMENT AS AN EDUCATIONAL FACTOR IN INDIA.—

By Clifford Manshardt, Ph.D., Nagpada Neighbourhood House, Bombay. Illustrated. Paper, Re. 1; Cloth, Re. 1-8.

THE RURAL COMMUNITY AND THE SCHOOL.—

By G. S. Krishnayya, M.A., Ph.D. (Columbia). A Study of Negro and other American Schools and their Message for India. Illustrated. Paper, Re. 1-4; Cloth, Rs. 2.

THE RECONSTRUCTION OF THE CURRICULUM OF THE ELEMENTARY SCHOOLS OF INDIA.—

By T. N. Jacob, M.A., L.T., Ph.D. Illustrated. Paper, Re. 1-4; Cloth, Rs. 2.

Y.M.C.A. PUBLISHING HOUSE

(FORMERLY ASSOCIATION PRESS)

5 RUSSELL STREET, CALCUTTA

B843

The Education of India Series

THE
CHILD IN THE MIDST
A PARENT EDUCATION BOOK

BY
L. WINIFRED BRYCE, M.A.

WITH FOREWORD BY

LADY ABDUL QADIR

Y.M.C.A. PUBLISHING HOUSE
(FORMERLY ASSOCIATION PRESS)
5 RUSSELL STREET, CALCUTTA

TO
RANI,
JAIWANT
AND THE SIX,
WITH MY LOVE

FOREWORD

A child,

*More than all blessings that the earth can give,
Brings hope with it and forward-looking thoughts.*

MRS. WINIFRED BRYCE, in her beautiful book, called *The Child in the Midst*, has drawn attention to the importance of the child and the duty that every parent owes to his or her children. We all desire to have children. We rejoice when they come. We love them dearly and are distressed if we lose any of them, but we do not know all that should be done to bring them up properly. Ideas as to the manner in which children should be brought up vary with different people and keep changing with the times. Mrs. Bryce has taken due notice of the recent changes of thought on the subject in Western countries, as well as in our own, and has written her book with the object of educating Indian parents in these days, when things are changing rapidly in India.

Every page of the book bears testimony to the loving feeling for mothers and children that inspires the author and she has given practical advice on all matters concerning the training of infants till they are of school-going age, and of the care that they should receive after they go to school. She starts by telling us how the fundamental habits of children should be formed, with regard to the hours of food and sleep and other natural functions. She points out that the development of the

higher and finer qualities in life often depends on the regularity of habits formed in infancy. She then goes on to discuss the growth and control of emotions, and suggests the cultivation of habits of truthfulness and obedience. The important part played by exercise and games in the evolving of a healthy child nature is next discussed by her. The imperative need for a knowledge of sex functions at certain stages of life is also duly emphasized and finally stress is laid on securing the foundations of a true religious spirit and worship. Practical advice is given as to the diet suited to children. Indeed, the value attached by her to the latter subject is so great that she has appended to the book diet sheets for various stages of their growth.

I think Mrs. Bryce has earned our sincerest gratitude by writing this book and I hope it will meet with the wide appreciation it so richly deserves. It is with great pleasure that I have learnt that requests have already been conveyed to the author for the privilege of translating the book into Urdu, Hindi, Gujarathi, Marathi and other Indian vernaculars. I am sure that through these translations the appeal of *The Child in the Midst* will reach the classes which stand most in need of the sympathetic guidance offered by Mrs. Bryce.

LAHORE,
31st May, 1933.

ANVERY BEGAM
ABDUL QADIR.

PREFACE

"THORN! thorn!"

Often the cry goes out when a soft, little, bare foot has stepped on a thorn in the path. The mother stoops and extracts it, and smiles shine through tears on the child's face.

This little book has been written in the earnest hope that it may help to remove some thorns from the path of the little ones as they travel on through life.

It has been written during many months amid the interruptions of an average home. Without the encouragement and help of many friends it could not have been accomplished. It is impossible to thank all by name, but I desire to thank especially those Indian fathers and mothers who have read the manuscript and offered valuable criticism. My thanks are also due to Prof. B. C. Harrington and Prof. Pars Ram of Forman Christian College for the very useful questions and topics for discussion which are found at the end of each chapter; and to the Rev. E. L. King and others for suggestions in compiling the bibliography. And to my husband many thanks for help in more ways than I can enumerate.

L. W. B.

PRINTED AT
THE BANGALORE PRESS, MYSORE ROAD, BANGALORE CITY
1933

CONTENTS

	PAGE
I. A Letter to Sitabai	1
II. Fundamental Habits	4
III. Emotions and Habit-forming	13
IV. Emotions : Anger	19
V. Emotions : Fear	27
VI. Emotions : Jealousy	33
VII. Obedience	37
*VIII. Truthfulness	43
IX. Play	50
X. Children and Sex	56
XI. Family Relationships	66
XII. The Family and Society	74
XIII. The Family and the School	84
XIV. The Religious Development of the Child	90
XV. Worship	97
XVI. Adolescence	104
XVII. Observing Our Children	115
XVIII. The Child in the Midst	121
APPENDIX. Diet Sheets	126
The Parents' Bookshelf	134

ILLUSTRATIONS

Plotting mischief	<i>Frontispiece</i>
Merriment is the best spice a dish can have	7
There was an inexpressible reaching out of his spirit to the Spirit of Truth	49
Parents are requiring just what the most thoughtful educationists are providing— the child-centred school	86
It will be the mother's joy to act as priestess and teach the little one to say his prayers.	97
Love of country burns brightly in the heart of youth, but should be expressed in study of the problems of the nation and in social service	108

THE CHILDREN'S CHARTER

IN that hour came the disciples unto Jesus, saying.
"Who then is greatest in the kingdom of heaven?"

And He called unto Him a little child, and set him in
the midst of them, and said,

Verily I say unto you,

Except ye turn, and become as little children,
ye shall in no wise enter into the kingdom
of heaven.

Whosoever therefore shall humble himself as
this little child, the same is the greatest in
the kingdom of heaven.

And whoso shall receive one such little child
in my name receiveth me, but whoso shall
cause one of these little ones that believe on
me to stumble, it is profitable for him that a
great millstone should be hanged about his
neck, and that he should be sunk in the depth
of the sea.

See that ye despise not one of these little ones :
for I say unto you that in heaven their angels
do always behold the face of my Father who is
in heaven.

It is not the will of your Father, who is in
heaven, that one of these little ones should
perish.

ST. MATTHEW, 18.

I

A LETTER TO SITABAI

MY DEAR SITABAI,

You have been in my mind very often as I have been writing the chapters of this book. Now I want to lay my tribute of love before you, and set your name in the forefront.

I marvel when I think of what you have endured and of what you have accomplished. Motherless when a little girl, married at ten, a mother yourself in your early 'teens, bereaved of your second mother (your mother-in-law), how bravely you and your young husband faced together the task of building your home-life, and of caring for your children. My heart aches when I remember those flowers in your home, who drooped and wilted while the early dew should still have been on them. Some of them I have never known, some of them I was privileged to know. It is one of my greatest joys that the three children who are now growing up by your side look on me as their very own "Auntie", and come rushing to tell me the family news when I appear.

It has impressed me deeply that with the arrival of each baby you have been ever ready to try new ways when they seemed to promise better things for the children. It must have taken courage for you to spend those long weeks in hospital, before and after Bal was born, but how well you were rewarded! You were ready for new ways of doing old and familiar things,—and now Jai is blossoming! You have been wise enough to see that some of the new ideas were not Eastern *versus* Western, but ancient *versus* modern.

"Time makes ancient good uncouth",

and my grandmother would have been just as shocked at some of the ideas in this book, especially in the chapter on "Fundamental Habits", as your friends and neighbours have been with your experiments. Brave heart is yours, dear Sitabai!

Surely, too, I must pay my tribute to that good husband of yours, who, when he was only a big boy himself, squared his shoulders to bear a very heavy load of responsibility not only for you, but also for the brother and sister committed to his care. I take him as typical of other young husbands who have tried to carry into their homes the visions they have caught outside; who have with patience, tact, and love, combated the age-old conservatism of their women-folk, and opened the windows to the light of a new day.

And yet, dear Sitabai, while I love you for your courage and your hopefulness, I love you too for the deep steadfastness and loyalty with which you are keeping the best in your family inheritance, and in your old traditions. I see in you the fine flowering of the old stock, though the rose-bush has, as it were, been transplanted and set down in a new garden. This keeps you serene as you watch the younger generation. As graceful, eager Shanta trips off to school at an age when you were already an accomplished house-wife, you let her go, well-content that she has a longer girlhood. You are assured that in a few years she too will be a wife and mother worthy of you in devotion and simple goodness, but adapted to the social conditions that have changed so much even in your short life.

How absurdly young you look for a woman who has seen such great changes in the fabric of society! I know people often mistake you and Shanta for sisters, instead of mother and daughter, and you are not displeased that they should. You have indeed gracefully made the crossing from one era to another. You were an old-fashioned little girl; you are now the

happy queen of a modern household; and some day—years and years from now—when the boys bring home their wives, you will be the most beloved of mothers-in-law. Can I prophesy greater success than that?

I should like to have dedicated this book to you. But the bond which links us most closely is our love for the children in both our homes, so I think that with the dedication I have written you will be content.

Thank you, more than I can express, for all you have taught me,

Your affectionate
AKKA.

QUESTIONS.

1. Girls' schools in India confine their instruction to the subjects prescribed in the University syllabus, yet the fact remains that more than 90 per cent of the girls become mothers sooner or later in their life-careers. Is it necessary to modify the curriculum by introducing a course of Mothercraft? Should it be in the syllabus for examination or otherwise? Should there be special Mothercraft schools?

2. What should be the aims of such a course in Mothercraft? What subjects would you include in it? What are the problems with which it must deal?

3. What difficulties may be experienced by a school undertaking to begin such a course of training?

4. All acknowledge that it will take generations to remove all illiteracy among the women. Could there be a method of mass education to teach illiterate women the fundamentals of motherhood?

II

FUNDAMENTAL HABITS

THE importance of forming correctly certain essential physical habits from the first day of an infant's life has rightly received great emphasis in recent years. The value of these habits is not only physical but moral, in that they help the child to self-control and an ordered way of life. It is actually easier to teach right living in the moral sphere to one who has learned the elements of correct physical living, than to one who has not.

These habits are concerned with the three elementary functions, eating, sleeping and elimination.

Eating.—One indirect benefit of having babies born in hospitals is that the mother receives there a little training in the methodical care of the infant. In a hospital the child is put to nurse at regular three- or four-hour intervals, and the mother learns from experience how much better the baby digests food that is regularly given. Later she discovers how much more she can accomplish at home when her time is planned.

Unfortunately some mothers forget this lesson when the child is able to eat some solid food, with the result that its meals are at too long intervals, or, more frequently, become a never-ending feast. Children are sometimes seen who are provided with a little pocket in shirt or frock, in which is a frequently-replenished supply of bread, biscuit, gram (*channa*) or sweets, at which the child is perpetually nibbling.

Eating at irregular hours should never be allowed. It does great harm to the child's digestive system, and effectually prevents self-control in the appetite of hunger.

Recently investigations have been made of the dietary values of Indian foods ; a good deal of informa-

tion is now available, and no doubt more detailed results of such studies will be forthcoming. But the great task remains of educating the majority of mothers to use the information which has been secured, not only in planning meals for adults, but still more particularly in feeding young children. The years from one to five are the most important period for the formation of correct food-habits.

The wise mother will consult the best available physician and get a list of suitable foods. She will always be ready to learn from other mothers the most attractive ways of preparing dishes, and she will be as clean and careful as possible about her cooking. She will also know how to get the children to eat the food thus carefully planned and prepared, for some children do not at first like certain foods that are good for them. The child should not be asked to eat a large quantity of a new dish. Let a small portion be given him, nicely served, with the cheerful assumption that of course he will eat it and enjoy it. If he does not respond, wait a few days, and then try again, with no reference to the initial failure.

There are times when children become fussy about food, and mothers become alarmed and begin to coax or scold. The child finds himself the centre of interest, and, enjoying the situation, becomes more stubborn. It is very difficult to persuade the average mother that the child will not get the habit of starving if he misses a single meal, or even if he should miss all his food for one day. If a child does not eat willingly and cheerfully, first be sure that there is nothing the matter with the food and then excuse him from the meal. Encourage him to drink plenty of water and to play out of doors, and his appetite will soon return.

It is important, however, that the mother should do her part. A little boy of two years used to have great misery over his evening meal for a considerable period because his mother was busy with the care of

an infant sister just when he was expected to eat his supper. It was often served to him half-cold, and he missed the cheerful, restful companionship of his mother, and so he got into the habit of whining and fussing about his food. A little thought would have prevented this. Baby could first have been settled for the night, and then the older child could have had the attention that he needed. The few minutes' wait could have been made pleasant for him, and if Baby were settled down early and punctually, Brother would not have been tired before his turn came.

This is not the place to go into details about the right foods and methods of feeding, but a few general suggestions may be offered.

1. Milk and plenty of cold, boiled water are the best drinks for young children, and tea and coffee should be banned.

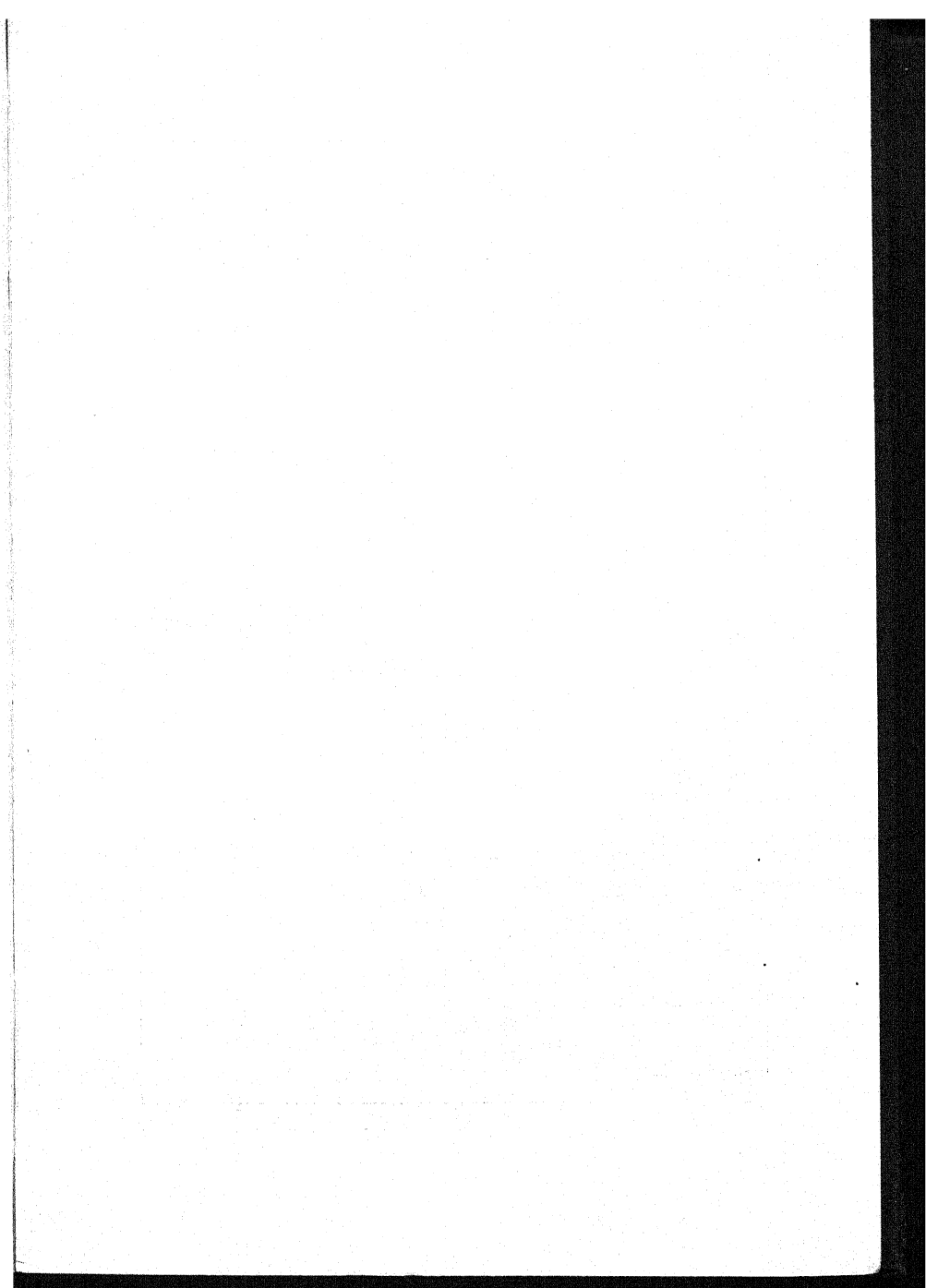
2. Use more eggs. One or two daily may be used. If meat is given it should be cooked until tender. Much of the meat that is offered children is extremely tough.

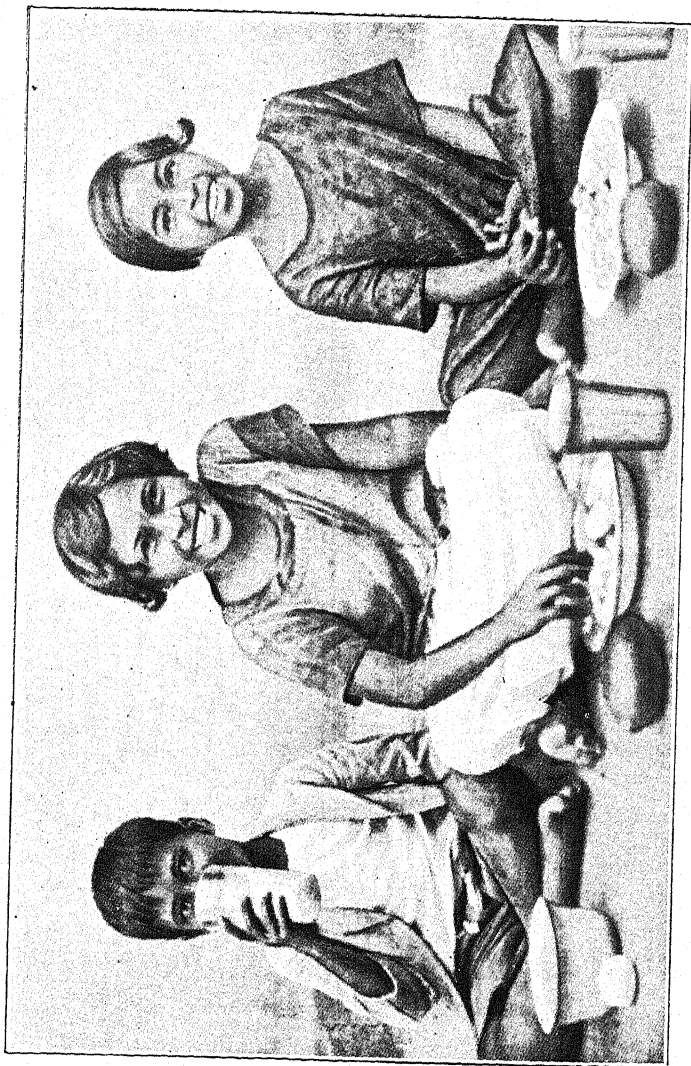
3. Eat more fruit. Be sure that it is quite ripe, but not over-ripe.

4. Have as much variety in the diet as possible. It is surprising to see how many cheap and nutritious foods are avoided by poor people. In dealing with boarding-school children one frequently finds unreasonable prejudices against some vegetables.

5. Children's food should be prepared with very little seasoning, only what is necessary to make the food palatable, and to a person accustomed to the natural flavour of food that means very little seasoning indeed. Over-seasoned food is a strain on the digestive system and on the kidneys.

6. Sweets should be given sparingly and not between meals. Children who are over-weight should have them seldom if at all. Most children may be given a small ration at the end of the hearty noon meal but not at night. If your children seem to have





Merriment is the best spice a dish can have.

an undue fondness for sweets and you wish to keep their teeth and digestions good, see first if you are making the curries too highly seasoned, and at the same time increase the children's allowance of fruit. If you check the seasoning and increase the fruit you will soon find that the children will be content with a moderate allowance of sugar and sweets.

The common meal is the family sacrament. It is worthy of the most careful preparation. It should be characterized by simple good manners and cheerful conversation. It is not the time for scolding the children or discussing the family cares. But it is an opportunity for a word of appreciation, for kindly interest in the doings of one another, and for the merri-ment which is the best spice a dish can have.

Sleeping.—Regularity and self-control are as essential in habits of sleeping as in eating. If a baby is allowed to go to sleep without attention from the very day of birth, he will continue to do so, with few lapses. To rock a baby to sleep is one of the most delightful pastimes for a young mother—until the baby has become a tyrant and interferes with his mother's other duties. If a baby is fed regularly he will not stay awake from hunger. If he awakes when he should be asleep, see that he is dry and comfortable. If this is not sufficient to send him off to sleep again, giving a little sip of cool water and turning him into a fresh position will probably be successful.

The ordinary noises of household activity need not disturb the baby, for he soon gets accustomed to them, but of course he deserves consideration in regard to unusually loud, or sudden, or insistent noises. Nor is it fair to allow a new baby to be constantly aroused to be displayed to admiring visitors. If they see him at all they must be content to find him asleep if it is the proper time for sleep.

The importance of ventilation in the sleeping apartment needs to be constantly emphasized. The face should never be covered, and there should be a constant

supply of fresh air, or the sleep will not be as refreshing as it should be.

A regular hour for going to bed at night should be established and rigidly adhered to, and with equal regularity a nap should be taken in the day-time until the child is old enough to go to school. Plenty of play in the open air, and not too heavy a meal at night, will ensure early slumber. Let there be no lively games or exciting stories as evening comes, but quiet amusements, and music, and soothing stories. A good many boarding-schools do not send the little ones to bed early enough, and sometimes wake them too early in the morning.

The importance of sleep for older children is even less realized than for younger ones. Teachers are often very thoughtless about the amount of home-work that is assigned, forgetting perhaps that it usually has to be done at night. One who is both a parent and a teacher may be permitted to express the conviction that home-work is quite unnecessary in all primary classes, and that very much less might be given in the higher forms. To put an arithmetic class on the time-table in the early morning hours in order to benefit by the freshness of the mind at that time, and then to assign an equal amount of work to be done at the end of the day when the mental energy is at the lowest ebb, is obviously not wise.

When adolescence begins and there is a rapid increase of growth, there is even more need for sleep than in the preceding period. To ensure that the child at this age gets enough rest, calls for a good deal of tact on the part of the parent, for the average adolescent is quite unaware of the need of a full measure of sleep and rest. Arbitrary methods will not succeed, but by explaining to the adolescent the great change and development that takes place at the time, and the importance of laying a sound foundation for the future, his co-operation may be secured, with very satisfactory results.

It is difficult in the average home to give each child a room to himself, though this is the ideal way, as privacy is essential for tired nerves. But in many cases better use could be made of the rooms available. In a house of three rooms it is not unusual to find all the family huddled into one room. With the custom of sleeping on the floor, or on light, easily carried cots, there is no reason why every room in the house should not be used for sleeping at night, if thereby more air and privacy can be given to each member of the family.

Only extreme poverty can excuse the sharing of bedding. Every member of the family should have a separate sleeping-mat or cot, with blankets and quilts. Even a little baby should not sleep with its mother, as serious accidents have occurred in this way. It is better for both baby and mother that the little one should have a separate bed near her.

The bed-time hour is one of the most precious times of the day for the mother. Let each child have a few moments of her attention as he settles to rest. Let him have an opportunity of giving his confidence, not by being urged to do so, but rather by the mother being in such a tender and sympathetic attitude that the child will naturally open his heart to her. He will confess his little faults, tell her his secrets, or anticipate with joy the morrow. Join him in his evening prayer and let him go to rest conscious of your love and God's.

Elimination.—The training in bowel control begins about ten days or two weeks after the baby's birth. A small bowl or pan with a rounded edge, or protected by a diaper being tied over it, is placed between the knees of the mother, and the baby is set on it with the back and head carefully supported by the mother's body and left arm. This should be done immediately after each feeding for a few minutes. Even when the baby is quite young, speaking to it in a soothing and encouraging voice will help it to overcome any initial dislike of the pan, and a gentle massage of

the abdomen will help it to evacuate. In a few weeks at most the bowels will move regularly at the same time each day, always in the morning and frequently in the evening as well. It is a great help to the mother in the care of the child to be able to expect regular movements each day.

The importance to the child of training in this habit is even greater than to the mother. Constipation is a frequent and serious condition with many people, and might be very largely avoided by early training. Constipation is not only a condition which makes it easy for diseases to develop, but the presence of so much poison in the system is extremely depressing, and affects to a remarkable extent one's outlook on life and one's disposition.

This early training should be continued until the child can be trusted to maintain the habit himself, and he should be taught to report to his mother the nature and frequency of his bowel-movements, until he is old enough to take responsibility for keeping himself in good condition. When school age is reached enough time should be set aside in the morning for making a complete toilet, and by training the bowels may be moved regularly before the child goes to school. But there should be no sense of hurry or strain, as the nervous condition which results often makes a bowel movement impossible.

Children should never be allowed to run out and relieve themselves in the open as is so frequently done. Every household should have adequate sanitary arrangements, and the children should be taught to use them properly. There would be much less disease if more care was taken to train children in sanitary habits. Flies breed in filth, and diseases spread rapidly where no care is taken to have clean covered receptacles for the family toilet.

Bladder control (*i.e.*, the control of wetting or urination) takes considerably more training than bowel

control, and many children are not dependable in this way until they are two years old or more, though bed-wetting can be avoided much earlier. If a child is trained as systematically in this as in other things, good results may be obtained through training in self-control. To avoid bed-wetting give only a moderate amount of fluid in the evening, and just before the parents retire the child should be lifted out of bed and placed on the pan. When he is accustomed to this he will be very little disturbed. On awaking in the morning he should be promptly given an opportunity to relieve himself, and in this way a dry bed may be secured at a comparatively early age.

The problem through the day is a different one. Some mothers place the child on the pan every hour, with satisfactory results. It has been found, however, that each child has a certain rhythm of wetting. The way to discover this is to notice for several days exactly when the diapers are wet, making a written record of the time. Individual children vary, but it may be found to go something like this: fifteen or twenty-minute intervals for an hour, then longer stretches and again a series of frequent wettings later in the day. Having once discovered what the child's rhythm of wetting is, the mother can keep the child clean and comfortable, and the child will gradually learn to co-operate with her.

Never, never allow a child to remain in wet diapers as is the habit of some lazy mothers. He will soon become chafed and sore, but worse than that he cannot learn bladder control if he becomes habituated to the discomfort of a wet diaper. The cry of a baby whereby he notifies his mother that he is wet, should be welcomed by her as dawning desire for cleanliness instead of being regarded as an interruption. It shows that he is co-operating with her in regard to training in right physical habits.

QUESTIONS.

1. What possible harm may follow (a) an ill-balanced diet? (b) over-feeding? (c) under-feeding? or (d) irregular feeding?

2. How long is it desirable to continue liquid diet for the infant? What are the solid foods first suitable for an infant?

3. When the feeding time approaches, what should you do (a) if your child is engrossed in play? (b) if he is worried, frightened, or angry?

4. For Group Discussion:—

My Ideal Day ;

The Story-Hour ;

Most Common Mistakes of Mothers.

5. For Group Investigation:—

Make a list of all the vegetables and fruits in your locality in the different seasons. Consult some standard book to determine their vitamin value. Prepare a menu out of these for the (a) infant of 2 ; (b) the child of 6.

III

EMOTIONS AND HABIT-FORMING

THERE are three aspects of a child with which a parent is concerned : his feelings, his will and his reasoning power. They appear in the order named. Children soon manifest will-power, and they also develop at an early age the ability to reason though their logic is not usually that of an adult. But a child displays feelings before either will or reason, and he is very largely dominated by them. We are just beginning to realize how large a part is played by emotions in the life of an adult, so it is not surprising that they should constitute a dominant factor in a child's nature and colour all his life.

It is not proposed here to enter into a detailed discussion of a child's emotions, or even to make a comprehensive list of them. A number of such lists have been made, but each father and mother might well make one themselves, and notice what occasions call forth the expression of the various feelings. Most parents make a rough and ready classification of them as being "happy" or "unhappy". Children often express their joyous feelings with great energy and noise, but parents are not usually disturbed by these. There are other feelings, however, which cause difficulty in the home if not understood by the parent and controlled by the child. Three powerful emotions which often cause social maladjustment are Anger, Fear and Jealousy, and these will be considered separately.

Before doing so, however, it is necessary to understand the importance of relating emotion to the formation of right habits and in this way to the development of character, for a very important part of the growth of character is the formation of a group of right habits. Habits, of course, are much more than outward acts,

for there are habits of thought and feeling, as well as habits of deed and word. But it is usually the outward habitual acts by which we are judged, and which make a child well- or ill-adjusted in the social life of the home. It is also these outward habits of expression which are more easily studied, and which may be said to make the pattern of our lives.

If we look attentively at a beautiful design, such as we may find in a piece of cloth or a rug, we shall see that it is composed of a number of pleasing details arranged so as to form an harmonious whole. People just now are talking of "behaviour patterns". The phrase suggests the picture of one's life as a complete whole, a thing of beauty; but it will help us not to despair of achievement for ourselves or our children if we think of a collection of details which we can build up one by one.

When we consider a habit we realize that it is formed by repeating an act over and over again. And if we want to make sure that it is deeply fixed we shall try to have it performed without external compulsion, but rather by the force of desire or satisfaction. This will only be the case when the doing of the act, or the result of it, gives a feeling of pleasure to the doer. This happy feeling may come from the act itself, or a dull thing may become pleasant because of praise, or a reward, or congenial companionship, or a sense of achievement. The form of satisfaction enjoyed varies with the individual, and the parent cannot always be aware of it in his child without close and sympathetic observation. The emotional response will not always be obvious, but without it the habit will not become fixed.

We have all known of cases where the training of years has broken down. A person suddenly refuses to eat a certain kind of food, to observe prescribed religious customs, or to be punctual or orderly. All discipline, whether of the family, the school, or the yet stricter regime of the army, varies considerably

in the permanency of its effects when the individual becomes free to order his own life. The discipline of years may be entirely abandoned when opportunity offers. The reason is that it was a purely external affair; there was little or no satisfaction to make the performer want to continue the desirable practice. A real habit had not been established.

Those who study children are not agreed as to whether boys and girls are equally emotional. Some people think that they are, while others hold that by nature girls are somewhat more emotional than boys. It is true, however, that irrespective of their original natures, training and circumstances tend to make girls more emotional than boys, and those who are interested in the training of girls should be aware of this fact. That unbalanced and excessive emotional state known as "hysteria" should be particularly guarded against. It is most likely to occur among those who have too much time on their hands and too little to think about. The best way to avoid it is by helping the girls to have as many healthy forms of self-expression as possible. This is one respect in which the average boy has a great advantage. It is at present much easier for the boys to take part in sports and outdoor pastimes, which are a great corrective of unhealthy emotionalism; but times are changing, and even to-day a young woman has usually open to her more channels of healthy self-expression than she can fully use.

The results of uncontrolled emotions are many and often serious. Anger may cause indigestion of food. A child may be seriously retarded at school because of an unsatisfactory emotional situation at home, engendered by loneliness, jealousy, or quarrelling. And the child who has not learned to control his emotions cannot enjoy a happy and useful social life with other children. We must, however, frankly recognize that emotions are harder to control than any other part of our nature. They are often so complex, several emotions being felt at once, and they take possession of

us so swiftly that at times we feel the full force of them without having realized that they were being moved.

This leads us on to the conclusion that control is both possible and desirable. It does not mean repression, as some shallow thinkers are apt to imagine. It rather means expression along wise and helpful lines, chosen with thought instead of going off at random. Uncontrolled growth in nature means waste and harm. We have only to contrast the jungle with its great amount of growth that does no good to anybody, with the beauty and usefulness of a well-tilled field. Disease in our bodies may often be described as growth and self-expression of forces which should have been directed along constructive lines.

There are many ways in which we may teach our children the joyous and controlled expression of their emotions. One is, as has been suggested, to help them to lead lives so full of interest that there shall be no emotions stored up and liable to burst forth at any time. We all know how a brisk walk, or playing a game, or doing energetically some useful work, has often changed our mood entirely and made us happy and hopeful, instead of being discouraged or impatient. Children have naturally many interests, and turn readily from one thing to another in their games; even so they need help in directing their energy, and the wise mother can often avoid a storm if she knows when and how to suggest something interesting to do. If we live wisely we shall be busy enough to be happy, but not so busy as to be irritable from fatigue, and some mothers need a word of caution in this respect. Children need frequent, rather than long, periods of relaxation, for weariness makes self-control most difficult. The balance between work and rest is not always an easy one to strike, but when found makes for serenity and composure.

As the reasoning power of our children develops we shall try to lead them to understand situations

and frequently to decide for themselves what is best to be done. Talking things over in a quiet and reasonable manner will help a child to understand and therefore to acquiesce in what had before seemed purely arbitrary and therefore distasteful. Our own example will count for much in this respect. Children should not see us doing or not doing things simply according to what we feel like at the moment. If we decide and act in a rational manner, the tendency will be for our children to decide things reasonably instead of whimsically.

If your child has emotional outbursts look first to the conditions in the home. Is the prevailing atmosphere one of cheerfulness and contentment? Does the mother nag and fret? Does the father show consideration for the mother, and for the other members of the family? Do the brother and sisters behave kindly to one another? Many a child is the victim of the uncontrolled emotionalism of others, and reflects the unhappiness of the home. Children are extremely sensitive to atmosphere. If a mother is worrying, even though she does not express it, she may produce such a tense atmosphere around her that others will begin to fuss and fret though they have no special cause to do so. It is like the old idea of milk turning sour in a thunderstorm!

The most important way of control is not only to have abundant and wholesome outlets for our feeling, but for the whole nature to be dominated by the highest and best possible emotion. The higher and holier an emotion the more surely will it control the lower emotions. Faith is not founded on feeling but on fact, the fact of our relationship to a loving Father-God. But a faith that has no emotional outlet is cold and barren. If a child's heart is lifted up in the dedication of its supreme love to the winsome personality of Christ, that love will take captive all the lower feelings and impulses and desires, and they will contribute in their proper place to a full, rich, emotionally satisfied and stabilized life.

QUESTIONS.

1. What examples can you think of, which show the physical effects of emotional outbursts?

2. Apply the advice of the author to your own practice. Why have certain desirable habits been so slowly or imperfectly formed?

3. For Group Discussion :—

Successful experience in control of emotions through expression ; rest and play as relief sources in emotional crises.

4. For Group Investigation :—

Co-operate in gathering records of children's emotional behaviour. Let one member study the facts brought together and present a paper for discussion. The following form of record may assist observation :—

EMOTIONAL DISTURBANCE RECORD CHART.

Date.	Apparent causes.
Time begun.	Behaviour during and
Time ended.	afterwards.
Persons present.	Treatment.

(See Blatz and Bott : *Parents and the Pre-School Child*.)

IV

EMOTIONS : ANGER

ANGER and fear are two sides of the same thing. Fear is the negative attitude to a situation, while anger is the positive. For example, you are asked to do a thing which is new and therefore difficult for you, it may be in sewing, cooking, or taking a meeting. You may say, "Oh, I can't do it", and shirk the task, and even find a number of good reasons for not doing it. This is known as rationalizing your fear, *i.e.*, making it seem a reasonable thing to do. Or you may attempt it and get cross because it is not going right. You throw the food into a dish, you cut up or throw away the garment, or you blame anyone who is convenient for the fact that the meeting did not go as well as you expected.

There is a third way in which you could have met the difficulty, and that is by foresight. Did you plan your task? When a difficulty arose did you pause to think about it quietly, and see if there were any way of getting round it?

When once you understand your own behaviour more clearly, you will be able to see how the child's fits of temper are caused. Indeed you will probably recognize that he has many provocations which you do not have.

One of these is the natural confusion in his mind as he begins to experiment with the world around him. He soon learns that fire burns, but then he discovers that sometimes water also burns and sometimes it does not. He hammers with a stone and enjoys the feeling of power and rhythm in his arm, and the noise of the pounding. He seizes a glass tumbler and tries pounding with it. There is one moment when there is a delightful crash, but something

goes wrong. The glass breaks, the performance cannot be repeated, and he has even cut himself. He is hurt and disappointed and screams. An adult comes to see what is the matter, and calls him a "naughty boy"!

The growing child finds a great deal of resistance in the world about him. Things cannot always be handled or used as he wishes to use them. He tries and is often unsuccessful. He learns the difference between objects and people. He bites his rattle, no one objects; he bites his aunt's finger, and is slapped. He is taken to a strange house and begins to explore his new surroundings, trying to handle everything, and experiment with it, but his mother is annoyed because he does not sit still.

Now we want the child to learn to be independent and observant and energetic, and yet his efforts in these directions are constantly being thwarted by us, and he responds with anger. What can be done about it?

First let us recognize that a child who is never angry has something the matter with him. He may be too weak to offer resistance. He may be so languid and indifferent to everything that he is not a normal child. Anger shows the presence of a certain amount of power but a great deal of his future happiness depends on whether the power is destructive or controlled for useful purposes.

Some of the causes of anger have already been suggested indirectly. The commonest causes for anger in children may be listed as follows:—

1. Difficulty in handling materials and objects. A child is often very persistent, sometimes to the point where persistency becomes stubbornness and anger follows. Do not spoil the child's patience and persistence by interfering too soon, but give him just enough help at the right time to enable him to control his surroundings. To teach a child to beat the floor after a fall is simply to confuse his mind. It was *not*

the floor that made him fall and bump his head. Teach him how to use the objects around him.

2. Difficulties in getting on with other people. This may take two forms. The child may find it hard to respect the property of others, and at the same time be very much in earnest about having his own property respected. Strictly fair play has to be learned by every child, tempered with patience and consideration for those who are younger or weaker.

The other social difficulty is due to teasing. Children are often subject to merciless teasing on the part of grown-ups, and sometimes from other children also. Neither of these should ever be allowed. A little good-humoured fun is part of the give and take of family life, but it should never be permitted to go to the danger point of pain or anger.

3. Unnecessary strictness on the part of the parents is often a potent cause of angry outbursts on the part of the children. Children have a very valuable faculty of intense concentration on their tasks, even though self-appointed. What may seem to us mere play, may be of value as well as interest to the child, and he should at least be able to carry it out without unnecessary interruption. The suggestion has been made (Blatz and Bott: *The Pre-School Child*, p. 263) that the "rule to interrupt the playing child only for meals, sleep or danger situations—and one might add, for the routine of the toilet while that training is in process—is a safe one to follow." Even then there is no need in most cases for the abrupt interruption which is so irritating. If the mother will take the trouble to say, "The bell will ring in five minutes for you to come and wash your hands for lunch," she will find almost always that the children make the necessary preparations for concluding their play and are ready. At bed-time too instead of saying in a brisk and somewhat sharp voice, "Now, Daud, it is bed-time, stop your play at once," Daud is much more likely to respond if mother says just a little sooner, "Daud,

it is nearly bed-time. Can you be ready in ten minutes?" It would be very surprising if Daud said, "No!"

4. We should always remember that a child is handicapped in making his meaning plain. He cannot always express what he wants to say, and he often has tremendous difficulty in making his motives clear. A child often looks genuinely surprised when he is told that some frank remark of his is rude. It is extremely foolish for any adult to allow himself to be angered by anything a child says, and one should, on the other hand, help the child to express himself by a few patient and sympathetic questions. Sometimes a child flies into a fury because he is feeling intensely about a situation, and simply does not know how to express himself.

5. Physical conditions are often a cause of angry outbursts. Sometimes we give our children pleasures that are too exhausting and stimulating for them, such as a visit to the cinema or a party that keeps them out of bed. We mean it kindly but often the child pays the price by fits of crying or an irritability which makes him even more miserable than other irritable people.

Hunger is often a cause of quarrelling and crossness. One mother learned to look at the clock whenever her children began to fret, and she observed that the period just before a meal was the one most full of quarrels. A nursery-school (*i.e.*, a group of young children who spent some hours together daily, though just below school age) had the same experience. It may be adjusted either by a slight change in the meal-hour and absolute promptness in serving it, or by a drink of orange-juice or other very light refreshment suitably spaced between two meals where the interval is very long and is occupied by considerable activity.

"And, ye fathers, provoke not your children to wrath" (Eph. 6: 4) is one of the most striking of the Biblical admonitions. Prevention is better than cure,

in temper-tantrums as in other ills. One little girl found immense relief from outbursts of temper by learning music. She had a vivid imagination, a sense of the dramatic, and keen sensibilities. A wise teacher offered to give her instruction in music. Even as a beginner she found wonderful satisfaction in the beauty of the notes, and her pent-up feelings were expressed in a proper and beautiful way. Even singing in the home, whether there is any kind of instrument or not, is a great help in preserving the serenity of the family by giving the children an opportunity to express themselves.

Self-expression is indeed a cure for many kinds of wrong emotions. A big boy of fine physique and from a good home acquired, unfortunately, the reputation of having a vicious temper—surely a great handicap to a young man starting out in the world. Sympathetic observation revealed that the accusation was unjust. He was suffering from imprisonment of the personality. Possessed of a good deal of practical ability and great physical strength and energy, he was being confined to literary work relieved only by a little sport. The boy was most unhappy, and making others unhappy also. His occasional outbursts of temper were necessary to his self-assertion. If he had submitted tamely he would have been poor-spirited indeed.

If a child is allowed to go past his pre-school stage without acquiring self-control in regard to temper, the situation becomes more serious. In fact, the earlier the habit of cheerfulness and good humour is established, the better it will be for the child and all concerned.

The usual temptation for parents is to meet anger with anger and violence with violence, thus establishing a vicious circle. No parent should ever attempt to control an angry child unless he is himself quite calm and self-controlled. In early childhood, before the responsibility for self-control can be put on the child, the parent must control the child, and this is not possible if he himself is irritated and irritating.

It may be well if we pause here to consider those people who have the knack of managing animals. We all know that if a horse is frightened it runs away and if a dog or a cat is frightened, it will show fight. Blows and yells only increase the fright and consequently the violence of the animal. A quiet voice, a gentle but firm hand, and patience in getting the attention of the animal are essential.

A child in a fury is behaving like an animal. Reason is in abeyance and the physical is out of the control of the higher nature. Just as ignorant people scream at or belabour a frightened animal, so ignorant parents will make matters worse by their vehemence.

Often a clear, quiet word of command will check the outburst. With gentle persistence try to get the child's attention. If such measures are insufficient take the child to a room where he can be quiet and leave him alone. Sometimes it is well to go out and close the door. Sometimes the fear of being alone intensifies the emotional outbursts, and it is better for the mother to sit quietly in the room, and to leave the child to compose himself. If physical violence is offered, restrain him, but corporal punishment, beyond a single slap in the case of a very young child, is useless. Above all, show no annoyance whatever. Rest the child by the restfulness of your presence and do not attempt any discussion until perfect calmness and reasonableness have been restored.

When the tantrum is over consider most carefully what were the causes of it, and how best it may be avoided in future. If the child has done it simply to get attention, the isolation you have given him will deprive him of that satisfaction and he is not so likely to try it again.

But ask yourself what has been the pre-disposing cause in his environment. Has the child felt any lack in your love or companionship that he should take such a crude way to get your attention? Or

can you find in his circumstances any of the other causes suggested earlier in the chapter ?

Whatever happens do not blame his heredity ! Do not say that he has inherited his father's, or his grand-father's, or anybody else's temper. He will probably have a melancholy satisfaction if he hears you say it, and give up any thought of conquering the tendency. It will be far more wholesome and helpful if you ask yourself wherein you have failed to give him the right environment.

There is one type of anger which has not been discussed and which is more difficult of treatment than the violent outbursts. It is the repressed anger or sullen temper. Parents sometimes regard it with less concern because it is not so troublesome—for the time being. It always ends in expression of some kind, the more serious from being delayed. Those children who are suffering from this ingrowing temper need very careful study if we are to determine what are the underlying causes. They are not always the most obvious, in fact they are usually obscure.

A determined effort should be made to help the child to look on the brighter side of events, and to be a good sport. Above all, help him to find such satisfaction in happy and healthful activities that he shall not be unduly introspective and shall have no occasion to be morbid.

In temper as in other things much depends on contagion. Happiness and good humour, fretfulness and fits of anger, are alike contagious. Fortunately it lies within our power to choose the kind of contagion we shed, and to immunize ourselves against the contagion we do not want to affect us.

QUESTIONS.

1. Why is forceful repression not usually the best way to improve an anger situation ?
2. In what ways do parents chiefly err when their children exhibit signs of anger ?

3. For Group Discussion :—

Temper-Tantrum Control ;

Children's Anger a Sign Rather than a Sin.

4. For Group Investigation :—

For 2 weeks have all members keep a record of all occurrences of anger situations in the lives of their children ; they are to note the occasion of outburst, the type of expression, the avoidable cause, remedial treatment, etc. A discussion may then be arranged to deal with the problems arising.

V

EMOTIONS: FEAR

FEARS have been divided into three kinds: natural fears, educated fears, and harmful fears. There is value in a certain amount of caution as it helps the child to be careful in dangerous situations. Many children do not realize the dangers in their environment, and it is the duty of their parents to teach them to avoid these without succumbing to the equally serious danger of chronic fear.

There are just two kinds of fear with which people have been born, according to the scientists who have made hundreds of investigations. These two are: the fear of a sudden noise, and the fear of falling. All other fears have been acquired, and many of them have been taught to children and not learned by them from experience. The harm done by fear is incalculable. Even too much emphasis on the few necessary fears (which it would be better to term "Cautions") may do harm. For example, in a well-meant effort to teach children the habits of health a fear of sickness may be inculcated, which will be positively harmful.

As we look around us at the lives of people whom we know, we are struck with the enormous amount of fear, anxiety and worry which we see. Undoubtedly there is a great deal of trouble and sorrow in the world, and at first glance any degree of fear would seem to be excusable. But as we look deeper we perceive that those who have the most trouble are often the bravest, while frequently those who fret and worry most have least cause for it.

An example of the way in which fear often attaches itself to the smaller causes is given as follows:—

"I know a woman who has gone through all sorts of real dangers—surgical operations, a fire, even running a burglar out of the house with a gun—and yet her life is just one long agony of fear as to what the neighbours will think of her."*

There are two types of fears, as considered from the way they are connected with the child's mind: inward fears (subjective) and fears outward (objective). The inward fears are the more difficult to deal with because they are more difficult to trace. In fact they are often very obscure. Parents usually know when any definite external experience has alarmed the child, and can deal with it accordingly, but the inward fears are begun in many ways, often indirectly. A chance remark of an adult about a death that has recently taken place, may be noticed and yet misunderstood by the child who develops a secret terror of this thing with which he has had so little experience and yet which, he learns, comes to all.

A story in a book may be alarming to a child, who does not realize that it is either pure fiction or something not at all likely to happen to him. A little girl shivered in her bed night after night, after she had read a story about a terrible experience of some people with wolves in Russia, although she lived in a country where there were no wolves.

The mysterious, or little known and very imperfectly understood, lies at the base of all fears, whether of children or grown-ups. Few children who are unfamiliar with dogs and cats like them at first, but the child is rare who does not soon learn to love the puppy or kitten with which he becomes familiar.

A recent study† of the superstitions and fears of a number of school children in the United Provinces and

* Albert Edward Wiggam, in "Home-Taught Fears" quoted in *World-Wide*, May 30, 1931.

† "Superstitions and Fears of Indian School Children", Miss Caroline C. Nelson, M.A., in *Christian Education*, Second Quarter, 1931.

Rajputana, revealed a large number of fears that darken the minds of children. "A majority of the children, both Christians and others, fear these things :

- hell,
- to meet a snake,
- the curse of a fakir,
- witches,
- ghosts.

Other prominent fears are :

- enchantment,
- the hooting of an owl,
- an owl in the house,
- and the falling of a star."

Will every parent who reads this list ask himself or herself, which of these are necessary educated fears ?

There is one kind of fear which has done peculiar harm to children and that is the fear which has been taught them of doctors and police officers.

No one can take the place of the doctor when we need medical assistance. No one can take the place of the policeman when we need protection or assistance in certain circumstances. More and more these two persons are being used to prevent illness or injury, and prevention cannot be accomplished without co-operation on the part of those who are benefitted. And yet little children are actually taught to be afraid of these two helpers. When a child is naughty often a foolish parent or other adult will say, "I will take you to the doctor and he will cut your arm, or give you nasty medicine." Or the child will be threatened with being locked up by the policeman. Then when the child is really ill, or when the policeman saves him from being run over, or tries to care for him when he is lost, the child simply screams with fear, and makes the task of helping him as difficult as possible.

Possibly we know of cases that are not to the credit of individual doctors or police officers, but such are the exception, and the vast majority of members of

these two groups perform their tasks with faithfulness, and a good deal of unselfishness. Co-operation, not fear, should be the basis of all our dealings with them, and it is most important to give the child the right attitude from the first, and not to criticize or tell discreditable stories about the people to whom you may some day owe your child's life.

A little boy was once lost in the streets of a big city. After a long search the mother telephoned the central police station. She was at once informed that the child was in a branch police station. She hurried there to find that the little fellow had been most kindly cared for by a policeman who should have gone off duty, but who had stayed on past his time, to give his personal attention to the little chap who was crying for his mother. Her attitude could not fail to be one of appreciation, and the little fellow who grew up hearing of the kindly way in which he had been cared for, would always have an attitude of co-operation towards the officers of the law, which would be of value to himself, and, by his influence on others, to the country at large.

We are just beginning to understand the far-reaching consequences of childhood fears. In a number of cases a nervous breakdown in middle life has been cured only when a chronic fear, with its roots in childhood, was for the first time brought to light and honestly faced.

It is, therefore, of great importance that we know how to deal with fear in our children.

We must remember that fear is unworthy of and unnecessary for those who are children of God. It has no place in their lives. You cannot teach your child to live fearlessly if you yourself are a slave to fear. First conquer your own fears, by facing them, as the child of God. They will disappear as shadows of the night before the rising sun.

When you have conquered fear for yourself there remains the harder task of conquering your fear for

your children, but it must be done. Some children grow up in an atmosphere of fear. They seldom if ever see their mother without a care-worn look on her face, and they are given a never-ending supply of pills and tonics of all kinds. A cheerful spirit is actually a resister of disease, but when illness is expected it seldom fails to appear.

Other mothers are as fearful in the moral realm, and have so little confidence in their children that their warnings suggest the very faults they wish their children to avoid.

Be scrupulous about what the children hear casually as well as directly concerning all manner of fears. Do not allow them to be frightened by stories of "the bogey man", or ghosts, or any other creature but turn their thoughts constantly to the loving care of the Heavenly Father.

If a child has had an experience that may induce fears try to follow it immediately with an experience that will give pleasure, the memory of which will counteract the other.

If a child is going into a new situation explain to him what is likely to be done and why, *e.g.*, when he is being vaccinated or inoculated, let him know frankly that there will be slight discomfort but also why the treatment is being given, and let him know that you expect the right attitude from him.

Never ridicule or minimize a fear, and do not repress it. A repressed fear is harmful. Face it. Few fears can bear the light of day. Often it will be found that they are based on misapprehension, and a simple explanation may be sufficient to banish them for ever. The earlier they are dealt with the more successfully they will be vanquished, but in order to do this the mother must be constantly in such close touch with her child that she will quickly be aware of the shadows on his mind. Only when he has the habit of making his mother his confidante will he find it possible to

communicate to her those fears which seem so real and yet are so difficult to express.

In return let him see your confidence in him. Do not minimize the fear, lovingly magnify the child. It is the Divine way with our fears : "Thy gentleness hath made me great" (Ps. 18 : 35).

QUESTIONS.

1. After reading this chapter what important changes have taken place in your view of *fear* ?

2. How would the choice of books, magazines or of cinema pictures be altered by a parent eager to prevent unwholesome fears in his children ?

3. For Group Discussion :—

Servants' Tales to our Children ;

How Children Read Tell-tale Signs on Parents' Faces ;

Our Most Common Fears.

4. For Group Investigation :—

Have all help in preparing a list of objects, experiences, stories, etc., which have caused unmistakable fear in children ; record the age of the child in question in each case.

VI

EMOTIONS: JEALOUSY

OF all the emotions of the human heart jealousy is one of the most painful and, at the same time, most unnecessary.

Often indeed it is actually taught to young children by the unthinking cruelty of adults.

A little child may be two years old. Until that time he has been the centre of attention and affection in the home. He has been constantly with his mother. Suddenly confusion and uncertainty come to him. His mother goes away to a hospital or is taken ill at home. He is no longer the recipient of her special love and care. He is kept away from her as much as possible for some days. His mother is not able to perform her usual duties, and even though she speaks kindly to him, most of her attention is given to a new baby who has suddenly appeared. He would like to investigate this mysterious infant whose eyes are usually closed and whose little hands are tightly clenched as though grasping some secret treasure. The older brother tries to find out more about this stranger by an exploring finger. He is hastily driven away by some grown-up. When his mother resumes her usual household tasks much of her former kindness and companionship returns, but she still spends some hours a day holding the new baby in her arms. And to make matters worse, the chances are that the older brother is laughed at and teased for no longer being the king of the household. He may not understand all that is said to him but he understands only too well that something he enjoyed very much is gone, and that the mother who was all-in-all to him must now be shared with some one else. He suffers.

Such a tragic experience is not necessary. From

a very early age he may be made interested in children younger than himself. The charms of a neighbour's baby may appeal to him, and in various ways he can be led to become gradually more independent of his mother in doing things for himself; slightly emphasizing his 'big boy' qualities both of caring for himself and helping others. If he is old enough he may be told about the baby just before it is expected to arrive. In some simple way he may help to prepare for it, *e.g.*, dusting off and airing the little cot and the bedding, or any other small task he may do. He may also be led to feel the joy of helping his mother to take care of him. Little girls often learn to sew or knit simply in the joy of helping their mother to prepare for a new baby. It is not hard to awaken in a little child love and eagerness for another baby in the home, and to give him a sense of sharing in the little one. One can never forget the look on the face of a little boy nearly three years old when he first saw his baby sister. The word "sister" was not yet familiar to him, but as with radiant face and tender hand he stroked the soft wee head and murmured, "My little daughter", the sharing love was unmistakable.

If the child has this sense of joy in the home circle, the chance jests of others outside the home will have much less effect, but the tender heart of the child should be guarded from any such remarks in every way possible.

The same loving, sharing spirit should be maintained through all the years. There should be no favourites in the family. If on account of ill-health or any other disability special consideration has to be shown to one child more than to the others, as far as possible let the others have a sense of sharing in the care of that one, and a special tenderness for it will spring up instead of the slightest jealousy. And of course care must be taken to see that the one so favoured does not become a tyrant in the home.

Sometimes in later years a difficult situation arises when a younger child does better than an older one

in school. Parents occasionally think that it is pleasant for two children of one family to be in the same class on account of the companionship afforded. This is almost always a mistake. It is better for the older child to be one class ahead if possible. Where this cannot be done as the attainments of the two are so nearly equal, parents have sometimes found it advantageous to send the children to separate schools, so that the older child may be humiliated as little as possible by the more rapid progress of the younger.

Where this cannot be done the parents should be careful to emphasize the special abilities of the more backward child. The fact is that the two children will probably be found not to have superior and inferior attainments but to be marked by different talents.

In the case of two sisters the younger one was quicker at number work and the usual school subjects. The older one, however, had considerable artistic ability and skill with her hands. She also had much perseverance and a number of other excellent qualities. A wise mother emphasized these gifts, and the older child was spoken of as not inferior but having different gifts, which was indeed the case.

Sohan and Mitra were brothers about three years apart in age. Sohan was just beginning school. He was found to be somewhat backward in acquiring the standard school subjects. Mitra was too young to go to school, but nevertheless was anxious to learn and succeeded in picking up bits of information. He was evidently going to be a bright pupil. But Sohan was not hopeless. He was found to have considerable mechanical ability for so young a child. He needed special encouragement and help in his school subjects, but there was no reason why his younger brother should ever have anything but genuine respect and liking for him because of his character-traits and because of his ability as a budding engineer. As the saying goes, "It takes all sorts to make a world,"

and nothing is more harmful or wasteful than to try to make one person over into another person's pattern and to arouse the passion of jealousy in the process. Be yourself, and let your children be themselves. Each one has his unique gift to offer to the service of God and man.

QUESTIONS.

1. One of a family of children shows himself more helpful and affectionate than the others. The parents have to do justice to this child without showing favouritism. What are the ways out of this difficulty?

2. The psycho-analyst sees jealousy of a parent appearing in the child. Have you seen conduct emerging from such a cause?

3. List the most common oversights of good parents whom you know which resulted in children's mutual jealousy.

4. For Group Discussion :—

How to Make the Newest Baby Welcome to the Other Children.

5. For Group Investigation :—

Ask each parent to tell of her own childhood jealousy; classify them according to probable causes.

VII

OBEDIENCE

THE matter of obedience generally takes first rank in the thinking of parents. There are two motives for this: one is that parents firmly believe that the child will not be safe unless controlled by them, and the other, that an obedient child is much less trouble for the parents. In exacting obedience from our children it is well for us to look into our motives for so doing. Are we emphasizing obedience for the good of the child or for our own satisfaction? Honesty in our thinking is essential if we are to have the best results for both parties.

In considering the matter from the point of view of the children there are three choices open to us in our dealings with them. These are implicit obedience, self-control, and lawlessness. No parent would say that they wish their children to be lawless, but many children are lawless through the weakness and vacillation of the parents. The results of such lack of definiteness may be seen in the juvenile crimes which are frequently recorded in the newspapers. For most of us, however, the difficulty lies in trying to decide between self-control and obedience. It is really not an alternative, as both are needed in the development of the child.

Obedience comes first in point of time, and is largely concerned with physical matters. Until a child is able to understand and reason for himself obedience is absolutely essential. This, however, is not attained so much by conflict between the parent and the child, as by a training in good habits begun from the day of birth. These are discussed in detail elsewhere, but a child who is accustomed to sleep, eat and function with regularity, has had instilled into him a love

of orderly living and a definite bias towards self-control. In such a family occasions for disobedience in regard to the routine acts of every day do not readily arise. Children are often more conservative than we are, and like to uphold the accepted order of things.

There are children, however, on whom routine palls and who are weary of perfect regularity. Quite often they wish for a change in harmless ways, *e.g.*, one little boy begged one day to be allowed to wear one black stocking and one white. He was tired of seeing both his legs the same colour! He was not of age to go to school, and there was no reason why his desire should not be gratified, so he was allowed to dress himself in this peculiar way, and after an hour or two of great enjoyment on his part, he voluntarily went back to the ordinary way of doing things. Dressing-up in unusual clothes, as when children play their little dramas, or going on small excursions which give a change from every-day life, often satisfy this desire for change and adventure and make it easier to adhere to the rules which govern them.

Even after due preparation has been made by the formation of right habits in infancy, obedience seems to be more difficult for some children than for others. We have already pointed out that routine is apt to weary those children who have some originality and initiative. There are other children who have a good deal of leadership, and who can best be helped by allowing them to exercise this faculty. Prakash is a case in point. He was frequently in mischief and often led other boys into scrapes. He was made a prefect in school, and there was no longer any difficulty with him. He felt so keenly the challenge and the obligation to see that other boys behaved properly, that he himself seemed to walk without effort the path of virtue. In his case a strong incentive led to self-control and effectively took the place of mechanical obedience.

In other children a surplus of energy frequently gets them into mischief. The story is told of a little

boy, who one day burst into the room of a neighbour with whom he was friendly, with the demand, "Give me something to do ! Quick, or I'll be up to mischief." In this case as in that of Prakash, disobedience generally meant that some useful and desirable quality was not having sufficient scope or had been misapplied. The mother whose children are happily occupied has little trouble with disobedience. The question seldom arises.

There are children who never disobey because they are below par physically. It is pathetic to see how lacking in energy some children are; they literally have not strength enough to disobey. These listless, indifferent children are in even greater danger than the restless, wilful ones. Amenable to their parents they may be, and consequently of little trouble, but later on in life when they should be making their own decisions they will either drift along with circumstances, or look to others to make their decisions for them. They will be utterly unfit to assume the responsibilities of adult life.

The question naturally arises,—With all this emphasis on self-control is there no place for definite, simple obedience? Yes, there is. It becomes part of the habit-training as the child becomes old enough to understand simple commands. There are dangers around every child from which he must be protected, and this is usually best done by a series of short, simple commands, given quietly and pleasantly, without arousing needless antagonism such as awakes in all of us at any apparent harshness. Matches, fire, wells, traffic,—such are some of the more obvious dangers surrounding the little adventurer into life. Not only must the baby for his own sake be restrained in his investigations of these things, as pleasantly as possible, but we should make sure that the command given him is clear and simple, and is followed by an explanation as soon as the child can understand it. Another point of considerable importance from the modern point of view is to make commands affirmative, and positive,

rather than merely negative. To suggest positive and useful action is far more fruitful than merely forbidding the child to do a certain thing, especially if a useful and more interesting course of action can be initiated. Constant negative commands dull the hearer, and indifference is apt to result which is hard to overcome; a shell is formed, as it were, which will prevent good as well as bad impressions from entering. Think of the state of mind of the little girl, who, when asked what her name was, replied that it was, "Mary don't"!

We often forget how easily confused are the minds of little children. The busy mother is likely to give a series of commands in a quick, sharp voice, and the child nervously blunders in trying to do two or three things at once, or gives up the task as hopeless and does nothing at all.

The question of motive for obedience is of paramount importance. It certainly should not be fear. Fear of punishment, fear of ridicule, fear of any kind, must result in one of two things. Either the fear habit becomes fixed with very great dangers to the mental health of the child, or he learns from experience that his fears are groundless, and becomes callous and indifferent, no constructive motive governing his actions.

A reasonable anticipation of consequences is, however, very useful with a young child. As far as possible he should be always made to suffer from the natural discomfort arising from his course of action. And he should just as fully be allowed to enjoy the pleasures that come from right behaviour—strange to say parents are more prone to allow the fruits of badness than those of goodness. Bribery is harmful, but an occasional simple reward for goodness means a great deal to a child. A little boy was noticed by his mother struggling bravely to overcome a certain fault. After he had succeeded in checking it for some days, she gave him a little gift, and told him how happy he had made her, and that she wanted to show

her pleasure and share her joy with him. The encouragement to the child was very great, and he tried all the harder to succeed.

The desire to please one who is admired or loved is very powerful in children, and a little word of appreciation or praise accomplishes far more than a scolding. Praise that is deserved and that leads on to fresh efforts and higher attainment is not a source of conceit, and parents would do well to remember that if a little encouragement and sympathy mean something to them, they mean much more to a child.

To little children in a Christian home, the Person of Jesus Christ is very real, and the thought of pleasing Him and becoming like Him, is a powerful motive in the life of many a little child, especially where he sees the force of that motive operating in the lives of his parents also.

Many parents in India are obliged to educate their children in boarding schools and all of us have to send our children at least to day-schools, and eventually out into life to make their own careers, and their own homes. Our eyes should ever be fixed on the goal of preparing our children to lead their own lives. Do we want them to obey any one who may come to them with dangerous or evil suggestions? Or do we want them to make their own decisions, thoughtfully, prayerfully? If so, we must begin when they are very little. There are many ways in which we can train them to decision of character. There are choices day by day in which there will be no real harm or danger to the child if he makes his own decision. Talk it over with him, let him state the advantages of doing a certain thing one way or the other, and then let him decide and act on his decision, and take the consequences. Remember that the faculty of analysing a situation has to be developed, and in this the child needs the parent's help. The child will often gladly seek the advice of the parent, the more so if it is not constantly offered to him about every trifle.

Nor should the parent let the child see any hurt or disappointment if the advice is not implicitly followed. He is more likely to seek it again if the parent is good-humoured about it not having been followed the previous time. The parent must be as good a sport with the child, as are the other boys on the play-field.

The child who has from infancy practised habits of regularity and physical self-control, who has been taught to look at both sides of a question and then to make his decision, to take cheerfully the unfortunate consequences of a mistaken choice and to try again, to reach out from a small success to an effort more worthy of his mettle—that child can leave home for boarding school, or college, or a business position, with the minimum of anxiety in the hearts of his parents, and with the maximum probability of success.

QUESTIONS.

1. Write down a record of the form of commands and directions which you have given in one day to your children. Examine them to see how many are (a) in negative, prohibitive form; (b) confusing and complex for a child of less than 10 or 12 to understand.
2. What are the motives for obedience which you most want to develop in your children?
3. What differences do you make in training children for self-direction when they are in ages (a) 2 to 4; (b) 9—11; (c) 12—14?
4. For Group Discussion :—
The Routine of Family Life Best Adapted to Child Development.
5. For Group Investigation :—
Collect children's attempts to analyse problem situations where several courses of conduct are possible (*e.g.*, how to spend pocket money? or what to do with broken toys?).

VIII

TRUTHFULNESS

A TEACHER sat facing a boy's parents. The boy had been doing wrong, and in order to escape the consequences he had lied repeatedly. A careful investigation showed that there was no truth in his defence. The situation was serious, and the parents were asked to confer with the teacher to see what could be done to help the boy. The matter was explained to them, with some emphasis on the amount of lying the boy had done. There was a short pause, and then the mother said, "But who wouldn't tell a lie to save himself?"

In another school the Principal was face to face with a father. Once more a boy had done wrong. He too had lied, but this time the lie was written. The situation was explained and the Principal handed the paper to the father. The father turned to his son with a keen glance, "Did you write that?" and when he saw the answer on his son's face the man's head dropped in grief, and speechless with sorrow he turned away.

Which boy had the better chance of learning truthfulness?

It is a curious fact that many parents distinguish between honesty of speech and honesty of deed. Very few parents are indifferent to theft, but many parents are indifferent to lying. Why is this? Is it because stealing is more surely punished by society, if not by the law, whereas lying being more common is less frequently dealt with? But any form of dishonesty may lead on to any other form.

Why do children lie? If every parent who is faced with the problem of lying on the part of his child, would honestly ask himself, "Why did the child tell

that lie?" he would have a much clearer idea of how to prevent a repetition of it, as well as how to deal with it. There are parents who, like the mother in the example given, say, "Why shouldn't the child lie?" The children in such families certainly will!

But there are many others who are thoughtful enough to be troubled about children's lying and for them the question arises, Why is it done?

It may be reassuring to such parents to know that very few children are naturally perfectly truthful. They have to learn to tell the truth, just as they have to learn to be clean, or to respect property or to pray. From four to six years of age is a very difficult period for children to understand the importance of telling the truth, or indeed what the truth means, and parents need not be unduly concerned about occasional lapses from truth at this stage if a steady effort is being made to train the child in reliability in speech.

Sometimes physical conditions make it hard for children to express themselves clearly and truthfully.

Anand had always been an unusually dependable child. When he was five and a half, however, he began to be untruthful. If his parents asked him about anything that had happened in the course of the day's events, to their surprise he gave confused answers, and was quite evidently not speaking the truth. After this had gone on for some days, the mother sent for the doctor, and explained the situation to him. He examined the child and asked the mother questions about his daily routine. There were two younger children and all three were under school age. The doctor said that he thought that Anand needed more companionship with children of his own age, and more strenuous play out of doors. He was a little under the age of entrance for the neighbouring school, and the weather had been bad for some time, so he had been at home a great deal.

Enquiries were made, and as the child was well-developed and intelligent for his age, the school was

willing to admit him. The weather was also improving, so he was allowed to attend school, and he played a good deal with other boys, the same age or older than himself. The nervous confusion passed away very soon, and from that time his parents found him quite truthful. Indeed a few months later when another boy led him into some mischief, he owned up to it quite frankly, and took his punishment in a manly way. A child who is concerned with healthy activities and interests is not as likely to lie as one whose thoughts too frequently turn inward.

A very common reason for lying in children is fear, usually fear of punishment or consequences. It is not always done deliberately. It may be done in a panic caused by a harsh tone or even a stern look. Parents should be extremely careful in investigating misdeeds or in dealing punishment. Harshness may actually cause a worse fault than it is punishing, by making the child lie in a desperate, instinctive effort to get out of a painful situation. It is not always wise to omit the punishment when the truth has been told, but it is often advantageous to do this. It is good for a very little child to learn that it is happier for him to be honest. When you have occasion to question your child be calm, gentle and sympathetic, and try to draw out the motives of his action, as well as the facts of the case.

It is well for us to remember that it is extremely difficult for even a group of honest adults to give a clear and unanimous account of an incident that they have all witnessed, *e.g.*, a street accident. Those who have had occasion to examine witnesses of good character testify to this fact. A realization of the difficulty should make us patient with a child if he does not agree with others or with us in all the details of an episode. On the other hand it emphasizes the social value of truthfulness and how valuable it is to be able to give an accurate and reliable account of any episode.

"I like to hear what Madhukar says, because I know he is very careful in all his statements." "Ah, here is Tara, she will be sure to tell us just what happened." A few words of appreciation or praise such as these are a great encouragement to a child. A boy or girl who hears them wants to be one whom others can trust and on whom they can rely. It is a great incentive.

Or you can say to a little fellow who has not been accurate, "This makes it very hard for me to know when you are telling the truth, but if I find you speaking quite truthfully next time, and the next time, and the time after that, I shall know that I can believe everything you tell me, and I shall be so glad."

Parents themselves are very often an occasion of lying in their children. They tell lies that they excuse as mere "fibs" or "white lies", especially in social affairs, or they lie to their children, or break their promises or make vain threats. Many a mother has whipped a child for lying when if the truth were faced she would know that he had learned it from her.

Sometimes parents do not like their children to be quite frank because they say rude things that mar social harmony. We have all met the unpleasant person who thinks disagreeable things and is proud of himself for having said them, and we do not want our children to be like him. Let us rather consider Christ of whom it is written that He was "full of grace and truth". Nothing but truth ever passed from His lips, but how lovingly and graciously He spoke. It was because He had tact, which is simply truth spoken in love.

A very simple story has been of great value in teaching children the difficult but important lesson of tactful truthfulness. A certain woman went into a shop to buy shoes. The man who waited on her said, "Madam, your right foot is larger than your left." She was annoyed and left the shop without purchasing. She went to another shoe-shop, and there while her

foot was being measured, the shop-keeper looked at her with a pleasant smile and said, "Madam, your left foot is smaller than your right." She was so pleased that she bought some shoes at once!

Another incident similarly illustrates tact. Mrs. K. went to a social function with her children. One of them was rather naughty; he teased the other children, caught hold of the ladies' saries, and played various pranks. One woman became annoyed and said to the child's mother, "What a bother your child is!" The mother was greatly enraged. She seized her child roughly and sat with him at the other end of the room. After a little while he escaped from her, and began his mischief again. Then another woman said to the mother, "Your child happens to have superabundant energy, which will not allow him to sit quiet." The mother was pleased, and the tension was relaxed.

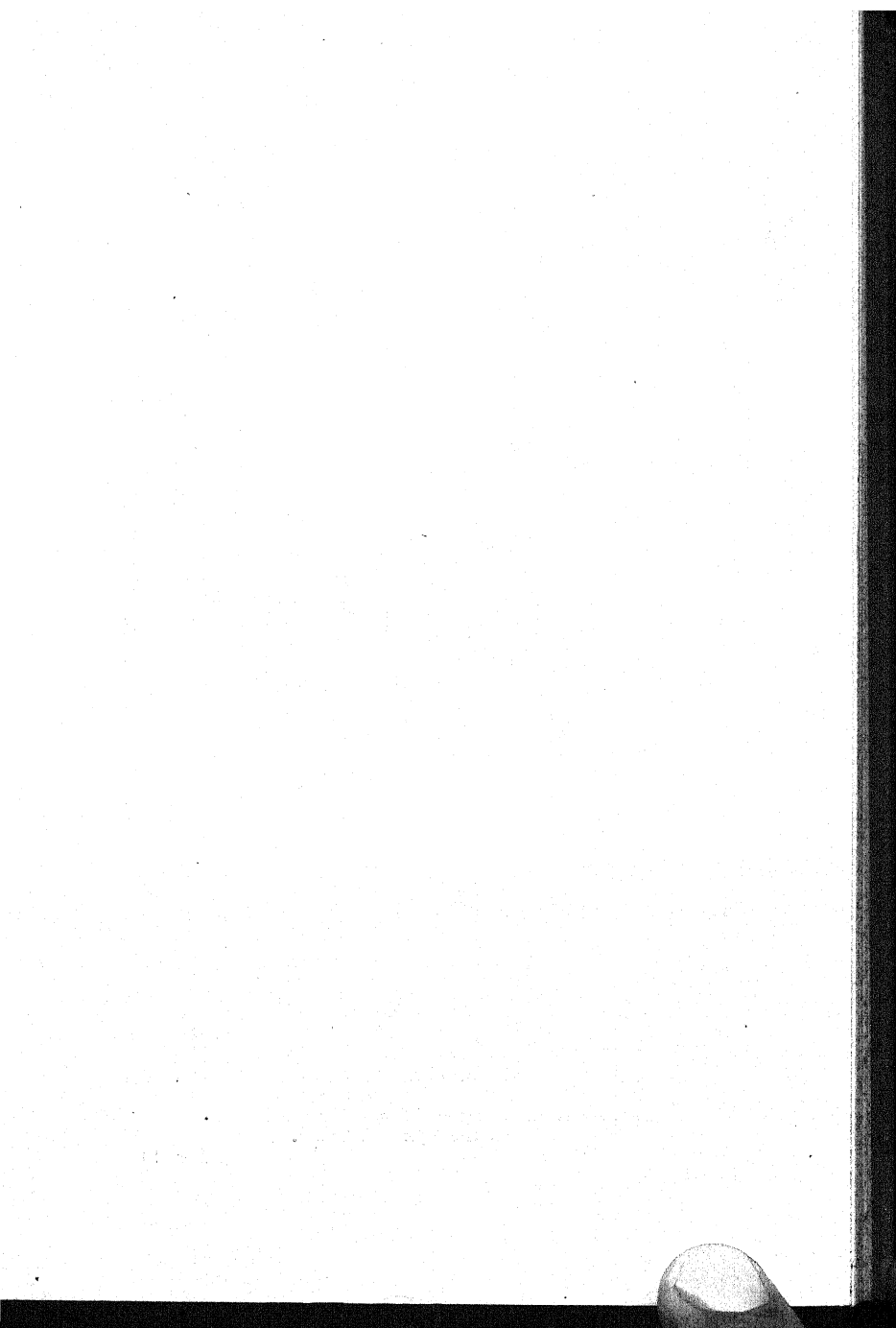
A mother can easily think of incidents from her own experience which will enable her so to train the child in courtesy that there need be no sacrifice of truth and sincerity.

A child often lies to get sympathy. He has been hurt, and exaggerates his injury to get interested attention and abundant sympathy. He does not seem very important, so he exaggerates or invents until he has made himself a fairly heroic figure. He day-dreams and narrates some of his fancies that will make him seem important or successful when there is nothing to warrant it. The way to counteract such lies is to help the child to express himself in some satisfying way, preferably with his hands, when he can really achieve something, however small, and go on achieving. A small wooden article made for the home, or an accomplishment in cooking, warmly appreciated, will give the child a glow of honest satisfaction in his work, and a sense of having contributed something to the family which will keep him from trying to attain fictitious importance by lying.

Little children delight in inventing long fairy tales, and stories too about themselves and their environment. Most of them will not mind if you recognize it frankly as a *story*, and then show your interest in it as such. "Oh, that is a fine story!" will please him. If it is rather hard to know whether he is narrating or inventing, it may be necessary to ask, "Is that one of your interesting stories?" Or did it really happen?" and the child will usually cheerfully tell you which it is and then continue what he is saying. Do not try to stop these fanciful stories (with such imagination are our poets and dramatists and novel-writers endowed) but let them be enjoyed and valued for what they are and no more. Quite early a child will learn that a very clear distinction must always be made between a story told for fun, which of course though fiction is not a lie at all, and an untruth told to get a mean advantage—that is a touchstone that he will soon understand.

If a child is early taught to speak the truth, there will be little need for punishing. Whipping is seldom efficacious. Sometimes washing the mouth with soap and water will cure a child very quickly of lying or abusive language. One mother found that a few grains of quinine powder placed on the tip of the tongue with the resultant disagreeable taste was a useful reminder.

Be patient and persevere. It will avail more than the most ingenious punishments. One little five-year old boy seemed to have very little idea of what lying meant and gave a good deal of trouble by his ingenious and plausible accounts of what might have happened. He knew that when he lied it made his mother sad, and he was sorry for that, but was too gay and irresponsible to be sorry very long. She went on quietly and patiently training him, praising him when he was truthful, but showing him how no one would trust him with anything important if his word was not reliable.





There was an inexpressible reaching out of his spirit
to the Spirit of Truth.

Page 49

One night at bed-time, *apropos* of nothing in particular, he asked, "What happens when I tell lies?" His mother said, "It spoils you, it makes your heart dirty." "And can't it get clean?" "Only God can make it clean, and He will, if you are sorry, and stop telling lies." He said, "Help me to ask Him now." So they asked Him together. Night after night without any reminder from his mother, the little boy asked her to join him in a prayer for forgiveness for all the lies he had ever told, and at intervals for a long time afterwards he would say, "Help me to ask God about my lies." He wanted to be trusted by those he loved, and more than that, there was an inexplicable and inexpressible reaching out of his spirit to the Spirit of Truth.

When he was six years old he still enjoyed innocent fictions, and he had occasional lapses from veracity, though not so flagrant as before; but swiftly would be seen the passionate desire for truth which had come to him, and appreciation of it in others. Then his heart-felt prayer would be offered, "O God, forgive me for all the lies I ever told and help me to speak the truth always."

QUESTIONS.

1. How does the presence of servants in the house sometimes encourage children to deceive?
2. Formulate very clearly your own standard of honesty. In what situations does it not *strictly* apply?

3. For Group Discussion :—

A little girl of 8 denies that she went to a friend's house to which she was forbidden to go. She also denies having taken money which has disappeared. How may a wise parent deal with such a situation?

4. For Group Investigation :—

Collect examples of "lies", exaggerations, inaccuracies, etc., of children under 6 and record the circumstances of each. Study the motives in each case.

IX

PLAY

THE realization of the importance of play in the life of the child was one of the most far-reaching discoveries of education in the 19th century. Froebel used this idea in his kindergartens (children's gardens), and the happiness with which children under his inspiration begin their education, has transformed the dreary old type of class-room into a place of joy. It is unnecessary here to trace the influence of this principle upon our present system of education. Our purpose now is to consider how the spirit of play may have its part in the development and training of children in the home.

That the child has a *right* to play is, unfortunately, not yet fully recognized. There are still many battles to be won before the children of the world are set free from tasks too heavy for their years, and before parents recognize that economic responsibility is not a burden that should be shared with a child. There are homes in our midst where the children actually have no time to play.

Adolescent girls are particularly limited by tradition in their opportunities for play and soon lose almost all of their play spirit. It is well that a girl should be taught domestic duties by helping her mother with the cooking, and with the care of the children. The mother understands that all these tasks prepare her daughter for the great profession of home-making. But because she herself has all too often had no experience of play, she fails to realize that habits of play will not only keep her daughter's body in that health which is essential to the bearing of healthy children, but will help her to have a buoyancy of spirit that is invaluable in confronting the petty problems of each

day, and which will help her to be a companion to her children by understanding and sharing their play.

The great principle of Froebel was *education through play*. In this respect every mother may be an educator. The educational games of the kindergarten are based on common occupations, while the methods of the Montessori schools are based on the "skills" which are needed in the ordinary life of the child, *i.e.*, in such acts of manual dexterity as fastening buttons, tying strings, and recognizing a variety of common weights, sizes and shapes. Most of the games and apparatus which are artificially constructed for the purpose of infant schools, have a counterpart in the common articles and circumstances of the home, and if the mother is interested enough to find out how to use the material thus at hand she can give her child a valuable training which it would not otherwise get. The more a mother learns about the principles of infant schools, the better she will be able to give her child a sound foundation for his school-life in the future. And the best of it will be that the child will learn it all in play, conscious only of the interest and happiness of his life.

Of course play for its own sake has a large place in the life of the child. The utilitarian aspects should always be incidental. A judicious selection of toys adds much to the pleasure of the average child, but parents are very often puzzled about the right kind to provide for him. There are in the markets many expensive and unsuitable toys for children. It is pathetic to see how much money is wasted by kind-hearted adult relatives and friends, in purchasing toys which are uninteresting to a child because they are of the wrong type for his age, or so poorly constructed that they cannot stand the wear and tear to which a beloved toy is subjected.

The first toys should be washable, gay in colour, fairly large, and yet light in weight. Celluloid toys and stuffed animals are the type of toy which is suitable until the child can run about.

Later on toys may be given which encourage a child to exercise and to do things for himself. Such toys are : balls of all sizes, both for kicking and throwing ; small light carts which may be made at home out of an old box ; a collection of tin or cardboard boxes of various sizes, with covers to be fitted on ; building blocks, all larger than the usual size shown in shops, some being as large as real bricks made of light deal-wood ; crayons, and later water-colours, not for school-work, but just to play with, and express the child's own artistic impulses ; some sheets of cheap paper ; blunt-ended scissors (these are often hard to find, but a pair of ordinary cheap scissors may be blunted). A cake of cheap washing soap, with a light hammer and some rather large nails are excellent for beginning the use of tools, as the nails may easily be driven into the soap ; of course wood can be substituted later.

In some places there is a variety of clay which can be moulded by little hands. Even mud has a value when used for making models. If this is found to be inconvenient for some occasions on account of the mess it makes, a good, clean substitute may be found in a dough made by mixing a cup of flour, half a cup of common salt, and just enough water to mix the two together in a stiff dough. The addition of a little alum will make it last longer. This dough will keep for some time, and portions of it may be coloured with any convenient household dye, such as the juice of flowers or vegetables, thus greatly enhancing its charm for the children.

Dolls deserve a chapter all to themselves, for the many opportunities they afford of teaching children useful lessons. Little boys often enjoy dolls just as much as little girls, but usually outgrow their interest in them more quickly.

Mechanical toys are attractive to adults and it is probably for this reason that they are so often selected as gifts to children. The average mechanical toy is so poorly constructed that it does not last long, and has no educational value. There are available a

number of mechanical toys which consist of parts to be put together, instead of merely winding a spring. Such constructive toys call for patience, attention, and a certain degree of skill, and are consequently valuable if given to a child who is of an age to appreciate them. They are often bestowed on one who is too young to appreciate them and use them properly, with the result that an unfortunate prejudice is created against the cultivation of elementary mechanical ability. If, however, these constructive toys are used by older children, nothing but good will result.

The toy sets of tools which are sold are also uneconomical. It is much better by degrees to give a boy a set of strong, usable tools for carpentry. The lighter and simpler pieces can be given first, and the other tools added slowly, year by year, one or two at a time. (A few pieces of wood to be made into models, if the supply of timber is scarce, is also an encouraging gift.) A chest of tools so acquired is a prized possession which lasts for years, giving the greatest possible pleasure and benefit to the owner.

The general tendency should be to keep toys simple and durable, and as the child grows older to supply the materials for manufacture rather than the finished articles.

Games of make-believe are greatly to be encouraged. Both girls and boys love to play "house" or "shop", and such games are adapted both to the solitary child and the children who play in groups. Often children become quite ambitious and proficient in acting out a story, either a classic favourite or one which they themselves have composed. Closely connected with the sense of drama is the development of the sense of rhythm. Dancing singly or in groups may be done either to the clapping of hands or the accompaniment of singing, or to such simple music as that of a mouth organ. Not only is dancing good exercise, and valuable in cultivating a sense of rhythm, which may also find expression in other forms, but the

folk-dances of a race are considered a priceless heritage.

There is value in both directed and undirected play. If play is never spontaneous it loses valuable characteristics of initiative and originality. If, however, play is never supervised, it may be marred by quarrelling, or take unhealthy forms. We hear much of the character-building values of play, but not all play builds character. The parents need to know the play-habits of their children. This does not mean that they should always participate in the children's games, but that they should know their children's playmates as far as possible, and constantly notice the effect of play on the child. All children need both unsupervised and supervised play. The wise mother will know how to be a sympathetic and unobtrusive spectator of the spontaneous play of her children, but she will also know how at times to share and direct the play in such a way that the children will through it rise to higher levels, and learn new lessons of unselfishness and friendly co-operation.

One of the greatest social evils of our time is the prostitution of the play-spirit by the rapid growth of commercial amusements in our towns and cities. Cinemas, rinks, circuses, etc., should be attended by children but rarely, and then in company with an adult who has already investigated the character of the performance or of the surroundings. There are many games of chance, masquerading under various guises, and these are definitely harmful. The allurements are so bright, and there are so many careless parents who allow their children to frequent all such places without question, that the task of selection and guidance is rendered very difficult for the thoughtful parent. The greatest safeguard, however, is to encourage all suitable recreation, and to develop in children such love of what is wholesome that harmful amusements may have no appeal even in a moment of boredom. Some families have a strong tradition of making their own amusements, and finding it chiefly

out of doors, and these are but little tempted by commercial gaieties.

Games, both indoor and outdoor, in which the whole family can share, are one of the best ways in which family life can be preserved, and will become a bond of happy memories. It is one of the richest contributions of modern life that the whole family can share in the spirit of play, and that there are so many games in which most if not all of the members of the family can play together. Happy are those children whose father and mother play with them.

QUESTIONS.

1. How is your child learning co-operation through his play?

2. What proportion of the day's time should a child have for play when at the (a) age of 4; (b) age of 8; (c) age of 12; (d) age of 16?

3. For Group Discussion :—

The Importance of Being Able to Play Alone.

4. For Group Investigation :—

Prepare an inventory of toys found by parents to give durable satisfaction to their children; make a list of play-objects of local origin which have been found useful.

X

CHILDREN AND SEX

THE SCOUTS' PRAYER*

Life of my Life, I shall ever try to keep my body pure, knowing that Thy living touch is upon all my limbs.

I shall ever try to keep all untruths out from my thoughts, knowing that Thou art that which has kindled the light of reason in my mind.

I shall ever try to drive all evils away from my heart and keep my love in flower, knowing that Thou hast Thy seat in the inmost shrine of my heart.

And it shall be my endeavour to reveal Thee in my actions, knowing it is Thy power gives me strength to act.

—TAGORE: "*Gitanjali*".

A CHANGE has come over the attitude of parents in regard to the sex problems of their children, but a great deal of parent education on this point remains to be accomplished. Parents need to understand not only their children but themselves in regard to sex matters.

The first thing to do is to recognize frankly the universality and the potency of this appetite. It is as necessary for the preservation of the race as the sense of hunger and thirst. It has, therefore, been given to us by God for our good. But that does not mean that it should be uncontrolled and undirected any more than our appetite for food should be absolutely uncontrolled so that we eat too much or eat the wrong things.

Many parents fall into one of two dangers. Either they allow children to see and hear anything at all about sex matters, or they are so silent on the matter

* This prayer is used by the Boy Scouts Association (India and Burma branch).

that the children think there is something mysterious and proceed to satisfy their curiosity in any way they can.

Interest in sex matters awakens very early in some children, but is easily satisfied when they are little if the parents have the right attitude. It is not necessary to tell children everything at once; any more than we think it wise to give the full diet of an adult to a child that has just been weaned.

Many parents wonder when the information should first be given. The answer is, when your child first asks questions. The birth of a younger brother or sister, or the arrival of a new baby in the home of a neighbour may arouse questions or the child may wonder, "Where did I come from? How did mother get me?"

Frequently a sufficient answer at first is, "God gave you to me, my darling." A little later the question will be asked, "How did God give me to you?" and the time for a fuller answer has come. Every normal child has in his experience some knowledge with which this new information may be linked. It may be the planting of a seed, it may be a household pet, a dog, or a cat, or the chickens, or the cows that are so familiar. Whatever it may be, to this the mother may link the thought that life comes from life, and always begins with a seed, or egg. This seed or egg is carried by the mother in her body with the tenderest care, until such time as it is ready to be seen, and for many months and years afterwards the same loving care is given the little child. The link between mother and child is obviously so close and beautiful that there is no need for undue sentimentalizing about it, the fact itself is sufficiently appealing.

This information will probably suffice for a long time. In many cases not for years does the next question come, but when it does it must be answered, "And how do you get that seed, Mother?" By this time it becomes the task of the father as well as the mother

to give the instruction. It is usually easier for the boys to hear about it from their father, but there have been cases when the father was able, in the most helpful way, to take his part in the instruction of the daughters also. In nothing do the father and mother need to be in more close touch with each other than in passing on to their children the knowledge of the continuation of life. If the ideals and methods of one are not in harmony with those of the other it spells disaster for the children. At the later stages the parents should be especially careful to give the information in a quiet, matter-of-fact way, and to be sure that it is absolutely correct.

For most parents this means that they themselves will have to study and prepare for the instruction of their children. There are two ways of doing this which are accessible to every one. There are available to-day a number of books written with high ideals and from varying points of view, which will help the parents to talk to their children about these things. Some of them are of such a nature that they can be read jointly by parents and children. The other source of information is a competent physician. Such an one will always be glad to give parents instruction that will help them in the training of their children along the right lines.

The question may arise in the minds of some of the desirability or otherwise of leaving this instruction to be given by the schools. Better, far better, for the child to be instructed by the schools than not to receive any instruction at all, and be turned adrift to pick up a mass of misinformation wherever available. But those parents who shirk doing it themselves miss an opportunity for closer knowledge of and fellowship with their children which can be obtained in no other way. The problems of sex are among the most difficult and the most insistent which your child will have to face. Do you think it is likely he will seek your help if no confidence between you exists in regard to these matters?

Parents sometimes doubt the advisability of teaching elementary sex facts to young children because children may pass on this information to others. Let no anxiety about this deter the responsible parent. Suppose the worst you fear does happen—suppose your child does share his information with another child. Has any great harm been done? Has as much harm been done as when another child passes on to yours a false interpretation of these things, which is what is most likely to happen if the soil of the child's mind is not already planted with good seed? But in those homes which have the right kind of family spirit such a thing is hardly likely to occur. The family atmosphere makes all the difference in the world. In those homes where there is a warm comradeship and mutual confidence among all the family members irrespective of age, children soon learn that certain things are not discussed outside the family circle, not because there is anything shameful in connection with them, but because they are so intimately beautiful that the child would no more think of revealing certain things than he would think of undressing in public, or, as one boy put it to another, "Would you kneel down to say your prayers on the road?"

Little children do not lay much stress on sex characteristics. It is natural for them to dress and undress and to bathe together. A little child who delights in the sunshine and fresh air on his body should never have it suggested to him that nudity is shameful as some over-zealous parents do. As the child becomes older there is a perfectly natural withdrawal from the opposite sex in certain things. From earliest infancy children should not be allowed to sleep together, and as they become older toilet and bathing arrangements should be such as to give each child some privacy, especially between the sexes. Parents should be careful about not allowing children to go to the toilet together, when they are old enough to go without the mother's supervision.

Socially there should be as much freedom as possible

and boys and girls should be taught how to play and work together. A natural, happy relationship between boys and girls is one of the best foundations for happy married life. Problems there will always be when young people get together but the old solution of segregation is not reliable or sufficient.

But with freedom there must be some security. When one looks at society in general one cannot fail to be impressed with the need for right sexual habits and the importance of self-control. It is helpful to remember that this is an appetite, just as hunger, thirst, sleep, elimination and play are appetites. The appetite of sex is the latest to develop, though there are some indications of it long before puberty. But the parent who has taught the child regulation and control of other appetites, as suggested in the chapter on Fundamental Habits, will find it much easier to teach control of this one also; only, as it comes later in life, it will need more intelligent co-operation between the parents and the child.

"Sensible training in the regulation of the other bodily habits—sleeping, eating, toilet habits, and those of work and play—is perhaps the best foundation for a control of the sex appetite when it arises. In other words, to establish adequate habits of self-control in the earlier biological appetites is the best preparation for the child's achieving control of this last and most difficult appetite. Children of fourteen and fifteen who have learned to conform to a reasonable routine of the day's task—a time for work and play—regular meals—plenty of sleep—have the best chance of properly managing their sex impulses." ("Parents and the Pre-School Child", Blatz and Bott, p. 75.)

The stages for progressive teaching in regard to sex matters depend very largely on the individual child, and no hard and fast rule can be made. The following outline, however, has been prepared, and may be suggestive.

Infancy, from the beginning up to three years.—See that all the organs are in good condition, especially those concerned with reproduction. Teach the child a right attitude towards all parts of the body, and correct health habits in general, especially in regard to bowel and bladder elimination. Observation of naked bodies as a matter of course in connection with bathing, play, and the intimacies of family life.

Childhood A.—The Pre-school Period, up to five or six years. Knowledge of one's own origin in connection with one's mother, and some knowledge of reproduction in plants and animals. Some experience in the care and rearing of family pets. Knowledge of the physical difference between boys and girls and between men and women. A confidential relationship with parents regarding sex matters, and a satisfaction by them of all sex-curiosity.

Childhood B.—Early School Period, 6 to 10 years. Extension and fuller interpretation of the pre-school objectives and methods, more knowledge of reproduction in other forms of life, by care and observation of plants and animals. Wholesome and guided companionship with both boys and girls. An attitude of good sportsmanship in play with both boys and girls.

Later Childhood.—Pre-pubertal period, from 10 to 13 years. A sensible and appreciative attitude towards sex in general, and an understanding of the child's own sex nature. Correct habits of bodily care, including the sex organs. Knowledge of reproduction and the function of each parent (some knowledge of this may be needed earlier). An understanding of the developmental changes that are taking place in the body, and an appreciation of their significance. A respectful and courteous attitude towards children of the opposite sex, free from undue sex consciousness, and definite appreciation of the value of wholesome comradeship and of making friends. Increasing resources in creative ability such as play, games and hobbies. A fine appreciation of the home and family

relationships and the beginning of the idea of a home and family of one's own.

Adolescence (from 12 years through the early teens).—An adequate knowledge of sex and reproduction including anatomy and physiology of the sex functions of men and women; an appreciative understanding of the part sex is playing in the development of the youth's entire personality; an understanding of sex as a creative force in the individual for good or ill, for the enrichment of life or for the disintegration of personality and for human misery, according as this force is directed; reassuring understanding of the normal sex development that will come; reasonably effective emotional control; a serious sense of social responsibility in all expressions of the mating instinct; gradual emotional independence from parents.

There are certain dangers and difficulties in regard to sex matters in which many parents need a good deal more knowledge and wisdom than they have at present.

The first of these is masturbation. It is extremely common, and no parent need think her child is hopelessly depraved if he begins it, but on the other hand the practice is one that has such serious consequences that no parent should regard it lightly. It usually begins in infancy, in an innocent way, with the curiosity of the child in regard to his own body, or by an accidental discovery of a pleasurable sensation in handling the parts. Prevention is far easier and more efficacious than cure. A good plan when changing the baby's diaper is to give him a toy to hold, and in this way prevent the restless little fingers from straying. In bathing a child the most scrupulous attention should be given to the cleanliness of the parts, and as the child gets older he should be taught how to keep himself clean. Some boys need to be circumcised, to prevent irritation, but this matter can only be decided by a competent surgeon. Another thing that parents often fail to realize, is that a little indigestion

may cause a slight local inflammation, and make the child very uncomfortable, thus inducing a rubbing of the parts. Little girls frequently suffer from a sensitiveness in this way. Copious drinks of water and a generous fruit diet often counteract this condition but if it is at all frequent, a physician should be consulted. Another preventive is in connection with sleeping habits. It is better for little children to get the habit of sleeping with the arms outside the covers. If the weather is cold a warm shawl or jumper may be wrapped around the upper part of the body, so that the arms need not be inside the covers. Small children naturally sleep with their arms over their heads, so this habit is not a difficult one to form. Some mothers train their children to sleep with the little hands folded under the cheek. Care should also be taken to see that clothing is not tight.

Special attention should also be paid to the last moments of consciousness and the waking moments. If the child has quiet and soothing occupations at the close of the day and goes to bed happily (see the section on sleeping in the chapter on "Fundamental Habits"), he will soon be fast asleep. If he wakes so early in the morning that others would be disturbed by his rising he should be provided with a toy or a book to occupy him, or if convenient he may be allowed to arise promptly on waking. Children sometimes form the habit of masturbation from having nothing to amuse themselves with during the half-hour or more that they lie in bed and do nothing, either night or morning.

If the habit has been formed it is important that the child should not be made self-conscious about it, as this only increases the difficulty, and the wise mother can do much by improving conditions, and giving new interests. It can often be cured by a more healthful way of life. If this does not succeed, because of the grip the habit has got, it will be necessary to have a frank talk with the child, explain the dangers of the situation, and appeal to his self-respect,

and his desire to have a body which shall be worthy to be "the temple of the Holy Spirit," and thus enlist his interest and co-operation in the struggle against a very degrading habit.

A peculiar difficulty and one of which parents should be aware, which arises where large numbers of either boys or girls are found as in schools, is the problem of homo-sexuality, *i.e.*, unnatural relations with persons of the same sex. This problem has not yet been studied fully by psychologists, but the remedy so far seems to be simple, a very strict and severe mode of life; cold water bathing, hard beds, simple diet, and a great deal of exercise. The parent is apt indiscriminately to blame the school, but such things have been known in the finest schools, and are usually carried on so secretly that it is very hard for the authorities to keep track of them.

Girls have their own problems of homo-sexuality and a good deal of study remains to be done in this connection also. The wise mother, however, will see to it that her daughter is encouraged to have as wide a range of friends as possible and not limit herself to simply one or two, and that she, as well as her brother, should lead a simple, busy life with plenty of fresh air and a variety of interests and occupations.

There are certain social problems concerning relationships between the sexes, which are causing parents a good deal of thought. It is impossible to be dogmatic about current social questions, but some thinking along these lines will be helpful. An attitude of optimism and moderation is called for. Each age has liked to think that the following generation has deteriorated. In spite of many changes in both manners and morals, those who know best the youth of to-day are appreciative and hopeful.

The experiments which are being conducted in India in regard to co-education, not only in the Primary Schools and Colléges, but less frequently in the Middle and High Schools, have been considered successful.

They have not been free from problems, but the testimony is that there have been actually fewer difficulties than in separate schools.

There is also in many places more mingling between girls and boys in social affairs, especially those who are college students, and a greater freedom between young people in homes.

The whole trend of life in India to-day is for greater freedom and more comradeship between the sexes, educationally, politically and industrially. Whether our young people lose their heads in the thrill of widening horizons or whether they "prove all things" and "hold fast that which is good", depends very largely on what foundations we build for their feet to stand on.

QUESTIONS.

1. In what ways should a plan for sex education of girls differ from that for boys?

2. What are the difficulties which co-education has to face in your province?

3. For Group Discussion :—

What factors are determining the friendships of our children?

Do we want co-education in our schools?

4. For Group Investigation :—

Members should record week by week for at least one month, the rise of sex problems in their children; or they may report the record of any one child, showing the age at which each step in sex development occurred (over a period of years). There may be free discussion of the results ascertained to discover the parents' responsibilities in such cases.

XI

FAMILY RELATIONSHIPS

THE only training that most persons receive in the care of their children is supplied by the experiences that they themselves have had in their homes as children. It is often startling to mothers to stop and realize that their children are daily receiving definite ideas about parenthood, and that when these children have become parents they will act according to the ideas that they have received in childhood.

Mr. A. has a fine character, and is genuinely fond of his family. But he has created a big problem in his own home. His wife is a companion to her children. They confide readily in her, and she has been able to help not only them but many of their friends. The father, however, has a colder manner, and when the children do something foolish or wrong, as children always do, he does not take time to look below the surface and try to understand the cause or the motives, but meets the situation with sternness. The difference between the father and the mother in their relationship to the children is growing more marked year by year, and the life of the family is becoming unbalanced. The father is missing much of the affectionate companionship of his children that he would otherwise have, while they are losing some of the fine, strong influence which a man of his character might have on them, and which they need. The best of mothers can never be a father too; so the loss, alike to the children and to their father, is very great.

Mrs. B. is a gifted and attractive woman with one daughter, who is nearly grown-up. Mrs. B. has led a useful life and helped many people, yet in her own home she is so reserved and apparently cold that she

has lost the confidence of her daughter, who has had to turn elsewhere for guidance and affection.

A little glimpse into the childhood of both Mr. A. and Mrs. B. is most illuminating. Mr. A. greatly admired his father who had been a cold, stern man. The sternness had succeeded only in estranging from him all his sons but one, and bringing a bitter spirit into the home. This one son who had not been driven from home by the unhappy atmosphere of the family, was so blind to its effects on the other members of the family that he took his father as his ideal, and deliberately tried to be that kind of father when it became his turn to be a parent. Had it not been for the warmth and wisdom of his wife, that harsh spirit would have wrecked a home for the second generation.

In the case of Mrs. B. the fault was not so much undue severity as the weakness of one who was naturally reserved, and who had spent her youth in a group which believed in extreme self-restraint, and in the suppression of all show of emotion. The unfortunate result was that in later life she was quite unable to express the love that she had in her heart for a child.

The perpetuation of the impressions of childhood may take other forms. Sometimes mothers come from homes where no self-restraint is practised. Emotions of joy, anger, or grief are all freely expressed. No impulse is ever curbed, but what is in the heart comes out without any regard for the feelings of others, or the suitability of the occasion. When such women get married it is late for them to learn sufficient self-control. The children in the new home become victims of their mother's moods, and are petted or scolded, beaten or indulged, without any regard to the rights or wrongs of the case, but simply according to the mother's feelings.

Sometimes the influence of the childhood's home works by opposites, *i.e.*, there is a very strong reaction against the early training. Great harshness in childhood may have caused such unhappiness that the

mother determines never to inflict so much pain on others, and she goes to the opposite extreme, not making any effort to control or train her children. Training in religion if carried on as an external force frequently has an exactly contrary effect and if it has not been accepted by the child and made his own, he is likely in later life to make his early severe training an excuse for a strong reaction, and an utter disregard of all religious observances. This reaction, of course, can be avoided, by teaching our children whatever we hold of value in such a way that it is accepted by them and made their own, and not cast off as something imposed from without and of no personal significance for them.

Another way in which the parents have a great effect upon the child which is not realized at the time, is found in those cases where the parent uses the child as a means of self-satisfaction. In this way great and lasting harm has been done to thousands of children. The love of a parent is usually thought of as being a purely unselfish love. Unfortunately this is not always the case, and the parent needs to be on his guard that his love does not become selfish.

Sometimes the father or the mother has not found happiness in his or her personal life. Perhaps the father did not receive sufficient love in his own home when a child, or the mother thinks that she does not receive enough love from her husband. There are many hearts that have been starved for love. Then comes a child who is so easy to love, and whose love is easy to win in return. The temptation arises to make the child dependent upon our love for him, or to keep him in such places and ways of life as shall give us the greatest possible satisfaction.

A girl of fifteen was so petted by her mother that she was not allowed to sleep by herself, but even at that age she had to sleep with her mother and be treated as a mere child. It was not because the girl needed any special care or attention but because the mother

found a satisfaction in treating her daughter in this way. But was it true love? Was it preparing her daughter for the responsibilities which would soon be hers?

Another case was that of a pastor who became a leper. Of course we all pity those who are inflicted with this terrible disease, and wish to do all we can to make their lives happy. But the more dislike we have of the disease, the more we shall try to keep it from spreading to other people. This man was offered a comfortable place in a leper hospital where he would be well cared for, and have the best treatment that could be given to arrest the progress of the leprosy. The leper home was in the country, in a healthy, open situation not far from the city where he had been living. His wife and children would be able to see him from time to time, so that the children would be in touch with their father, and not forget him in any way. But this offer was actually refused by the father, though it was made to him repeatedly. He said that he loved his children too much to part from them, and he continued to live in close quarters in a crowded city where he could not possibly receive adequate care, and under conditions where his children were in the greatest possible danger of being infected by his terrible disease. This was done in the name of love.

The relationship of the average Indian boy to his mother is usually one of great tenderness. There are, however, cases where it has become a real source of weakness to the boy. One such case comes to mind. Mrs. Y. has been unfortunate in her marriage. Her husband is a man of bad character who was unkind to her and did not support her. Finally he left her, and she has seen him only at intervals since then. She is a woman of strong personality, considerable ability, and a tall commanding figure. She was a trained worker and has been able to earn a very good living for herself and her two sons. These boys have inherited their mother's fine physique and intelligence, and have received a good education. Her ideals for them

were high and everything promised well for their fulfillment. In spite of her early unhappiness and difficulty the woman leads a useful and independent life and has had a good deal of pleasure in her sons. The elder recently finished school and took up the profession for which his mother had destined him from his birth. Now comes the disappointment. The practice of his profession necessitated his being away from her at some distance and for a period of a few months. This the boy was utterly unable to do. He had never been away from her for more than a few days, or for a few miles. He did not realize how dependent he was on her. He could not plan things for himself or adjust himself to a new environment as many other boys would have done. He did not realize his own weakness, but he was quite convinced of hers! She was unusually well able to look after herself, and she still had with her the second son. But she has got it firmly into the heads of her sons that she is a pathetically weak unhappy woman, who needs to be constantly protected and guarded lest the selfish husband turn up and give her trouble. Regardless of the fact that she was living in a safe place, among friends, cared for by his brother, and well able to look after herself, the older boy was obsessed with the idea that he must remain near her to take care of her, and failed to realize how incapable he was of taking care of himself. His career was spoiled and both mother and son are bitter about it. It is, however, very largely the result of her own deliberate self-indulgence in the love of her sons and the joy she has had in keeping them dependent upon her, while convincing them that she was dependent upon them. It is impossible to show either mother or son at present that their kind of love is simply a form of selfishness.

Another way in which family relationships affect the child is also suggested by the story of Mrs. Y. and her son. Very thorough investigations have been made into the homes of hundreds of boys and girls who have been difficult problems in school or society.

People who think they are wronged usually are ready if not eager to talk about it, so it has been possible to get and to record much of the family history of the homes from which these problem children come. Not a single child who was a really serious problem came from a home where family relationships were satisfactory. Children from the best of homes have their own problems and difficulties, but where the child's difficulties are so great that he becomes a danger to society, a careful study of the situation will almost invariably find that the home-conditions are not satisfactory. This does not mean that the child is starved, or that he is neglected or that the home belongs to a poor class of society. It has nothing to do with money or social position. But where there is not harmony and mutual respect between the parents, where there is friction between the mother and her parents-in-law, or any other form of disharmony in the home, the child cannot grow up a normal human being. His nature becomes so affected that he is anti-social outside the home. He may lack interest in his studies at school, he may become a petty thief, he may become so tired of the nagging and bickering at home that he spends his time away from it as much as possible; he may even take to a life of crime to get enough excitement to compensate him for the lack of satisfaction that he finds in his home.

If parents have difficulty in living harmoniously either with themselves or others, the child should not be the victim. Children are extraordinarily sensitive to the atmosphere around them and older people should strive to keep their faces and voices as quiet and cheerful as possible in the presence of the children, and not to discuss others harshly in front of them. Above all it is a cruel thing when parents discuss with little children cares and worries which are far too difficult for the little ones to understand but which simply give the child a sense of great wrong and unhappiness, and perhaps a fierce unreasoning anger against anyone who seems to be the cause of harm to his dear mother. There are parents who actually criticize

one another to the children, or tell the children the details of quarrels either with one another or the neighbours, or retail all the financial or other worries which come to them.

If we remember that our home is the training school for the future parenthood of our children, we may well stop and think of what effect some of our habits may have not only on them, but on several generations to come. Are we creating a worthy or unworthy family tradition?

One of the strongest appeals a mother or father can make to a child is to uphold a fine family tradition. In a family where the men have never been known to be anything but men of their word, most scrupulous about their statements and promises, a mother's remark had a great effect on her little boy when he was learning the lesson of truthfulness. She said to him, "I have never known the men of our family tell a lie, not your father, or his brothers, or his father before him. I have never heard of one of them telling a lie even in childhood." It was wonderful to see how the little fellow straightened up, and his eyes flashed with the inward resolve to be worthy of the family tradition.

The spirit of love in the family is also a fine tradition. One day a young girl sat sewing among a group of women who were busy with their needles. Quite naturally the tongues of the women were as busy as their hands. Presently the talk drifted to their home affairs, and the women began to complain. One woman said that her family was most inconsiderate and gave her a needless amount of work, especially her husband. Another spoke of her husband's stinginess, and another of her husband's temper, and so on. The young girl knew that there were some unhappy homes in the world, but she had never in her life heard such a grumble as this one. Finally, although she had not spoken at all until this time, she could keep silence no longer, and in a pause in the conversation she remarked with a blush, "I do not know what kind

of homes you must have. My mother and my father love each other, and we have a very happy home." The women smiled, but they said nothing, and there was no more grumbling. The talk turned to more cheerful subjects. If the young girl had not been fortified by the knowledge that her home was one of harmony and mutual respect and love, the talk she had heard would have been like poison in her mind. She would have found it easy to find fault with her husband when she was old enough to have one. But with the background of her happy home life she knew how to take the grumbles of the older women, and was prepared to expect and practise the love and courtesies of a happy home when her turn came.

QUESTIONS.

1. How does the system of the Joint Family, prevalent in India, (a) hinder, and (b) help in childhood education? What virtues does it develop? Are these virtues worthwhile in the present-day economic and social structure of society?

2. Some cases of unfortunate parental attitude towards children are referred to in the text. What do you suggest as the normal wholesome attitude of parents towards their children, as you think over the whole chapter?

3. For Group Discussion :—

Parents' Equal Treatment of Sons and Daughters.
Effect of Earlier Home-Training on the Later Married
Life of (a) Sons ; (b) Daughters.

4. For Group Investigation :—

(a) The members of the group may each make a list of the 20 ideal traits of father and mother with reference to their relations to children ; then these lists may be combined and each one may study the combined list and pick out the 20 most important traits, but ranking them in order of merit. Finally each member should score himself in each trait on a scale of 0 to 5, with 5 meaning "possessing the trait in fullest degree"; the total maximum score would then be 100. What should be the passing mark for parents? Would 40 per cent do?

(b) Have each member note violations of courtesy by his child (a) at play and (b) at work ; records to be compared in the group.

XII

THE FAMILY AND SOCIETY

It is impossible to think of even one man as being socially isolated. Robinson Crusoe on his island found his solitude broken by visits from cannibals, and with Friday he established a social relationship.

Within the family the mutual relationships may be a miniature of those which are found in the world outside the home. The family may be constituted as an autocracy, with the father or the mother making all the decisions. It may be a democracy where all matters concerning the family are discussed and decided by the members of the household. Or it may be a constitutional monarchy where there is a great deal of freedom for the individual member but where at the same time considerable respect is given to the position and advice of the parents. Even in families where the parents exercise complete or partial authority, there is usually a complete democracy among the brothers and sisters. There is obviously a citizenship in the family, with social standards and responsibilities; and by his regard or disregard for them the child is trained for the wider citizenship of the future.

Respect for the rights of others and regard for the care of property are two very valuable social lessons that should be learned in the home. Every child, no matter how young, should have some place or some thing that he can call his own. In a family of means it may be a whole room that is set apart for him, or in other homes it may be simply a cupboard, or a box, that is his private domain. However simple it may be, some provision he should have for the care of his things—his toilet articles, his clothes, his books, or his toys.

Of course when children are little some one has to fold and put away their clothes. But it is surprising at what an early age a child can be taught to pick up his own toys and put them in the proper place. As he gets older he can be encouraged to put away his other belongings and to keep them neat. The mother should do less and less, and when the child has assumed responsibility the mother should trust him, and look into his belongings as seldom as possible.

If a room in a house belongs especially to one member of the family, it should not be entered by any other person without permission, except for the purpose of cleaning. The same respect should be shown to a box or cupboard belonging to some one else. Those in charge of boarding-schools often have a hard time teaching such lessons in property rights, which should have been learnt in the home. Many pupils have no scruples about looking into another person's box, or in borrowing clothes and books. One of the most serious breaches of trust is tampering with mail. Any post-office employee who is found guilty of this offence is severely dealt with, and yet many of us have had unfortunate experiences with persons who do not hesitate to read other people's letters without permission, or who do not respect the confidence of letters which they have been allowed to read in the performance of their work.

This wide-spread carelessness makes it all the more important that when a child is small he should be taught not only to care for his own things, but not to meddle with the property of other people. This is not at all easy, as a child's curiosity and desires are very strong, and when he wants a thing he wants it immediately and without qualification.

Sometimes people are afraid that scrupulous care in respecting the rights of other members of the family may breed undue concern for one's own affairs. This is not found to be the case. Children are often selfish about their things just because they have reason to

fear inconsiderate attacks upon their belongings. When they are sure that their things will not be taken and misused, it is not hard to teach them to give or to share their toys or treasures. Mutual respect involves co-operation, and the transition from the attitude of co-operation and sharing to the act of giving is not a difficult one to make.

One of the things that should distinguish the educated from the uneducated parent is the care of what we might call impersonal things. In our modern civilization there is an enormous amount of public or institutional property which does not belong to any one person. The uneducated man does not stop to think that some one has to pay for the upkeep of all this, and that the "someone" is the tax-payer in the case of public property, and certain other persons, in the case of institutions. The uneducated man does not see any owner, so it does not seem to him that it will matter if he spoils something on a railway train or in a station, cuts branches off a wayside tree for his goat, or throws dirt into the street from his house. If he stopped to think he would realize that damage done to railway property increases the cost of railways and that more will have to be charged for the tickets. The Public Works Department is responsible for the trees, and it costs money to plant new trees, the charge for which will eventually have to be met by the rate-payer. If the streets and public places of a town are made dirty by thoughtless people they will have to be cleaned, and someone has to pay for the cleaning, or the health of the public will have to suffer.

This lesson in the care of impersonal property is one of the most important lessons that we have to teach our children as a social duty. A clean wall is simply an invitation to many people to write or draw on it utterly foolish and useless things. A pile of bricks for building or repair, is an invitation to take a few. A young man who would not dream of stealing anything from anyone else has no shame in taking

stationery from a school or office where he is employed, and a compounder or nurse will take medicines and dressings for his or her friends, forgetting that these things are not free and that somebody else will have to pay for what they take.

Honesty in the care of public property, honesty in the payment of all taxes and public dues, faithfulness in obeying law, are three things that are most important to the welfare and progress of any state, and depend very largely on the attitude of the home towards civic responsibility and the training given there.

Another social duty which is learned chiefly in the home is that of courtesy. Now it is quite true that manners are changing. There are some things about which people do not care at all, which were considered very important by our grandparents. It is also true that there are some forms of courtesy which were quite unknown years ago, about which people are very strict to-day. For example, there is a certain code of manners in connection with driving motor-cars. A rude person is not considered a good driver. Most of the rules, it is true, have been made for reasons of safety, but the safe driver is found to be the one who is the most truly courteous, and thinks of the rights of others as well as of his own wishes.

We shall overcome the difficulties of not knowing exactly what to do in regard to manners, if we teach the natural good manners that come from thinking first of the comfort and rights of others.

Once a young man who was going abroad said to a friend that he was afraid that he might sometimes distress the people of the other country by his ignorance of their manners. He was told that he need not have any anxiety about the matter for he had much in his favour. He had good manners according to the standards of his own country, but he had also two important qualities,—a sincere kindness towards other people, and the faculty of keen observation. He had,

moreover, a sense of humour and was ready to be amused and not annoyed when other people were rude to him, according to his standards. This young man behaved admirably when he did go abroad. People discovered that he was anxious to consider them in every way, and they in turn considered him. He was quick to notice little ways in which his manners were different from those of others and he adapted himself, so that he was never conspicuous. And as he never felt insulted, he was able to maintain a cheerful friendliness, which soon endeared him to all.

What was necessary for this young man is just as necessary for every boy or girl in our homes to-day, even if they do not travel far. We do not know what kinds of people they may meet in the years to come. They may have to meet those who are in many ways inferior to themselves, and they will want to do so in such a kindly manner that all may be at their ease. They may have to associate with the rich and the proud, and here again they will want to preserve their own simple dignity, so that they shall be just as naturally themselves under those conditions as in any other.

In spite of the rush and hurry of modern life, great stress is being laid in all business circles on courtesy. A young man in a shop who is rude to customers, a young woman who does not speak pleasantly to the most irritating people, a nurse who is not kind and polite to all her patients and their friends, no matter how unreasonable they may be; a teacher who does not set an example of courtesy to his pupils,—all these people will soon find that they cannot rise very far in their profession, and indeed it may be that there is no place in it at all for them.

All schools lay stress on courteous behaviour, but unless some training has been given in the home, it is almost impossible to teach boys and girls more than the most elementary forms of polite behaviour. Who has not seen some man who has lacked this early

training? By much care and effort he has acquired a certain amount of refinement but occasionally it breaks down, and his original nature shows through, because the training which he would like to have had was not begun soon enough. So also a man may have had every advantage in moving with polite people, but if his nature is selfish and indifferent to others, no external training can give him the culture which he needs in dealing with others. True politeness is a moral quality, and must come from the heart.

There are two principles to be remembered by parents or teachers in teaching good manners. One is that much patience is necessary, and that scolding or nagging is harmful. Especially should parents try to avoid too close correction of bad manners at meals. A hint or a word of warning may be given, but no more, and even this should be avoided as far as possible in the presence of guests. At meals the child's attention is chiefly occupied, and rightly so, with his food. That is the purpose of having a meal. A scolding at such a time may even hinder the digestion, and do harm. But if the child is quietly spoken to when he is away from the table he will pay more attention to the admonition. A great deal of what is important to us seems meaningless to the child, and he must be helped to see the purpose of many of our rules of etiquette. If any of them are such that we can give no sensible reason for their use, it would be well for us to consider if they have any value for us also. An occasional word of admiration for some one who has charming manners is often very effective in impressing the child, especially if no pointed comparisons are made.

The second and even more important point is that the best way of teaching good manners is by example. One way of doing this is by being polite to the child himself. Some people are very rude to children. They interrupt them, they snatch things from them, they meddle with their belongings, and when they are annoyed about something else, will give vent to

their feelings by speaking crossly to the children, though they may have done nothing to deserve it. Courtesy on the part of the parents to one another, and to the children of all ages, is the finest training that can be given in the world.

But it must be constant. One breakdown in courtesy, one glaring example of bad manners, can undo the work of many days. Persistence is needed, and a great deal of patience. But let it be said for the encouragement of parents, that very often others see the fruit of your labour before you do. You become so keenly conscious of the faults that you are trying to correct that you fail to notice the good points of the child. Kamala has bad manners at meals. You are concerned about them, and fail to notice that she has a very pleasant way of greeting people who come to the house. Mohan is shy and awkward about meeting people, but he is very good and thoughtful about helping when there is any work to be done. Unless you are careful, you will take his good quality for granted, and fail to show your appreciation of it while you frequently scold him about the other.

Mothers and fathers do need to learn what things they should emphasize. Some points of behaviour are not so important as others, and yet we scold or fuss about them all as if they were of equal importance, thus creating confusion in the mind of the child. It came as a shock to one mother when in a magazine article she read the question as to whether as much fuss should be made about a boy leaving his pyjamas lying on the floor instead of hanging them up neatly, as about his telling a lie. She realized with shame that she had often scolded more about some small matter that annoyed her, than she had emphasized something of greater moral importance.

Closely connected with the lack of good manners is the habit of slander. Probably not one of us but has suffered from it in our lives. Probably every one of us has caused unhappiness by our participation

in it, for which we have often afterwards been very much ashamed. It is said of the early Christian communities that their non-Christian neighbours exclaimed, "See how these Christians love one another!" To-day we more often hear those words spoken in irony than in admiration.

The antidote to this bad state of affairs lies in the training given in the family. Slander is a compound of dishonesty and discourtesy. A great deal of gossip is not true. Some of it is partly true. Sometimes what is said is true but given as an isolated fact it gives an impression which is not correct as other facts which are just as true and just as important have not been mentioned.

There are two ways in which this social evil can be cured in the family. The finest and most powerful method is the force of example. The faults and failings of our friends and acquaintances should be discussed as little as possible in the home. If an occasion arises when some wrong-doing must be spoken of by the parents let them do it in strict privacy. If a neighbour drops in whose tongue is wagging too freely at all costs let the children's minds be protected. If possible get them quickly away from the room by some tactful means. Of course if they suspect that they are being sent away in order not to hear something their curiosity will be aroused and harm done. If something has already been said let the mother or father quickly say something kind about the one who has been slandered. This is *always* possible.

Children should be taught not to carry tales either from the home to outsiders, or from outside into the home, or about one another. There are times when a child has to make a report about the misbehaviour of another child, in order that wrong-doing may be stopped. In such cases, the parent should see that the report given is as accurate as possible, and that both sides are heard with equal attention. A very careful enquiry into motives should be made. A

child because of his lack of experience and imperfect judgment will often do something that seems to be very mischievous when his intentions are really of the best. When a child knows that the other child will get a fair hearing he is not likely to indulge in malicious tattling against him.

The spirit of fairness and consideration of circumstances and motive will be of immense help to the children in their dealings with their playmates. It will be impossible to use such children as spies in school or in regard to other families as is actually done in some cases. The practice of spying is of the greatest possible injury to the child and to all concerned, and cannot be too severely condemned.

A sense of humour and a spirit of good sportsmanship will enable the child to overlook petty insults, and will certainly save him from seeing insults and slights where none were intended. An unduly sensitive person is always unhappy, and makes others so. A happy person, whom it is almost impossible to insult, is a centre of goodwill for a large circle. These attitudes begin in childhood.

QUESTIONS.

1. Make a list of all the ways in which children of ages (a) 3—5 ; (b) 8—10 ; (c) 12—14 can be given chances to take responsibility in the home, school, shop or field. Is your own record good in this respect ?

2. What methods are possible for teaching children ideals such as courtesy ? State them in order of value.

3. For Group Discussion :—

How may we avoid gossip (a) when we meet ? (b) at our own firesides ?

4. For Group Investigation :—

Each member is to record from actual observation :—

(a) What children *say* about their neighbour and how they came to acquire such ideas.

- (b) What children think about (a) the municipal government, (b) the police, (c) the provincial government. Ask the question :—What would you do if you were placed in charge of.....for a week ? The attitudes revealed in the ensuing conversation will be worth recording and reporting to the group. Where these attitudes originated would be of interest. How many were copied from the parents ?

XIII

THE FAMILY AND THE SCHOOL

RAMA, a boy who belonged to a conservative family, was asked one day if there was any confusion in his mind on account of the fact that at home he was taught that the earth is flat, and in school that it is round. "No," he replied, "that does not trouble me. At school I believe that it is round, and at home I believe that it is flat."

Not all children have such water-tight compartments in their minds as had this boy. In countless little ways there is often a contradiction, or at least friction between home and school. Where this exists the result is a waste of energy and a loss of efficiency just as there is a loss of efficiency and energy when the engine of a car fails to function perfectly. School and home must work in harmonious partnership if the child is not to suffer the consequences. Lack of harmony always means loss, and unfortunately it is the child who loses most frequently.

In some places Parent-Teacher Associations or Parent Education Groups do much to bring home and school into partnership, or to inform the parents of the progress of child psychology and of methods for the study and care of children. The organization of more such groups will be possible almost anywhere, if the parents are sufficiently interested to attempt it. They will remove some of the hindrances in the way of co-operation and development, *viz.*, indifference, ignorance and misunderstanding.

What can we as parents do to help the work of the schools which for many hours of each day, and for many years, have the care of the children ?

First we can know the school. Many parents have actually no first-hand knowledge of the school which their children attend. If it is a recognized institution such matters as sanitation and ventilation, will be cared for according to regulations, but some private schools are remiss in their attention to these things. If parents keep running to the school they will of course be a nuisance, and the work of the class-room will be hampered, but in many places it will be quite possible for parents to visit the school occasionally by arrangement with the headmaster.

Especially in primary schools it is very helpful for the parents to know the children's teacher. Little children often misunderstand things, and are not reliable witnesses of what is going on, so parents often get wrong impressions of what is taking place in school. If they know the teacher in person, they will be better able to judge the value of the reports which the child brings home.

One teacher had a bright, interesting way of teaching history and used a good deal of illustrative story-material in her classes. Without meaning to give a wrong impression a pupil of that class made his parents think that the teacher spent her time in nothing but telling stories to amuse the children, and they feared that the children were not learning anything important. Again a case of discipline may be reported by the child which would lead the parents to think that undue severity had been shown, when they would have fully acquiesced if they had known all the facts of the case.

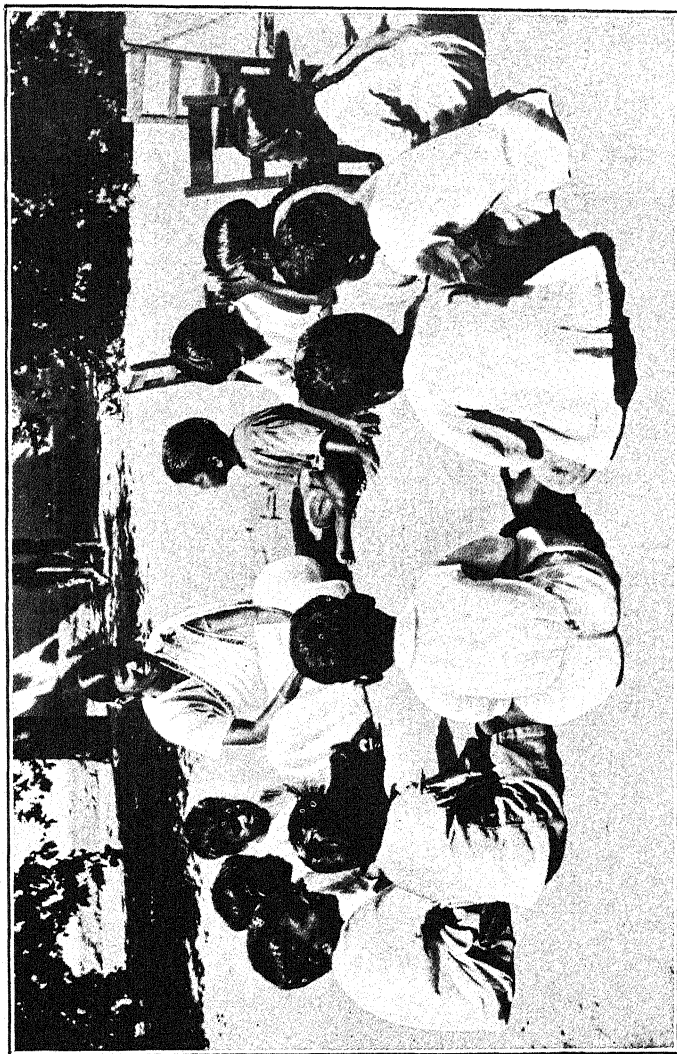
Another way of co-operation which may be most fruitful is that of parents taking some pains to understand the changes which are taking place in the schools of to-day. It is rather popular at present, and certainly very easy, to criticize educational systems. An interesting point, however, is that this criticism is not found in one country alone, but in many different countries. This fact shows that society is now keenly

aware of the importance of the school, and that parents are demanding that the school shall be as efficient as possible. In short the demand is that the school should do its best for the child; people are requiring just what the most thoughtful educationists are providing—the *child-centred school*.

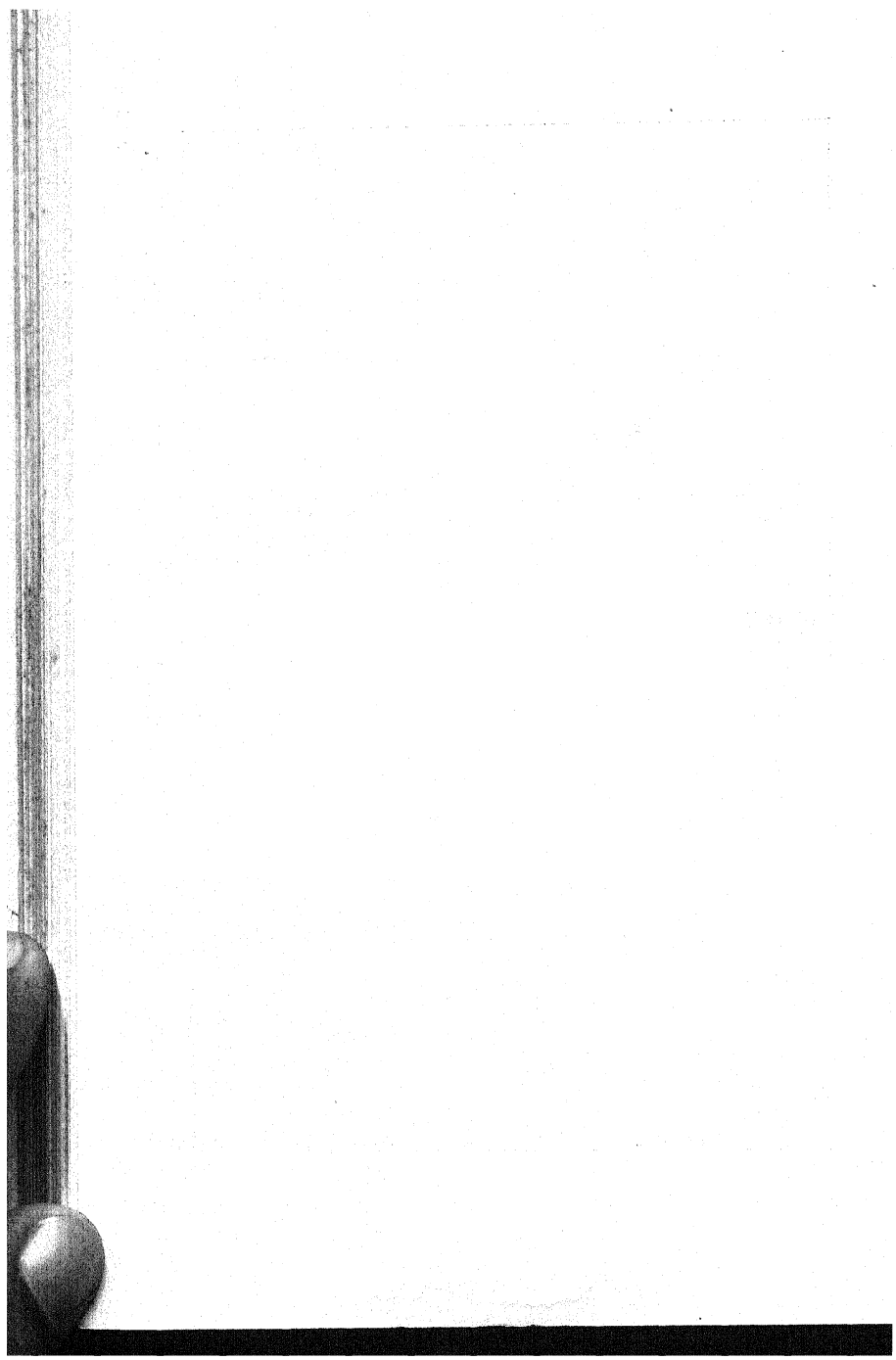
The comment has often been made that a very large percentage of the famous men of the past were considered dullards at school. Fortunately we are not so logical that we expect our present-day dullards to become famous in future! When we consider the old type of school in which an unbending system was inflicted on boys we cannot wonder that pupils with originality sought escape by ignoring their lessons as much as possible. Happily this is not true to-day. We have still a long way to travel before each child has his individuality recognized, and an opportunity offered for his development; but steady progress is being made in the study of the child, and more courage is being shown in experimenting with fresher and more flexible methods of teaching.

The great body of teachers are earnest, hard-working men and women, with high professional ideals, but underpaid in proportion to the years of preparation and the responsibility involved in their task. They are keenly aware of the deficiencies in the present system, and are far more critical of it than the public realizes, but newer types of teaching cannot proceed too rapidly beyond the support of public opinion. From the educational point of view the need for intelligent and informed parents who will co-operate fully with the progressive elements in education, is even more needed than a new type of teacher.

The most ignorant parent, however, can do much to help the teacher by his attitude towards him. Some parents are constantly criticizing and belittling the teacher, and show little or no respect for the teaching profession. The children of such parents will certainly not make the greatest possible progress at school



Parents are requiring just what the most thoughtful educationists are providing—the child-centred school.



because they too will have the wrong attitude, and the teacher will have much to overcome before the necessary instruction can be given.

A great deal can be obtained from the school by the parent who knows how to approach the school. Some parents come to the principal's office, or interview the individual teacher with such an overbearing attitude that the staff are at once antagonized. Or the parents may be full of petty complaints, most of which are probably based on misapprehensions. But that parent is welcome who says a word of appreciation when he can honestly do so, who seeks information before he accuses, and who sets before his child an example of loyal co-operation. If a parent cannot co-operate loyally with his children's school, he has no business to send them there. No school is perfect, and there will always be faults to find, but a friendly attitude is a great help in the struggle towards perfection.

Some parents unfortunately hinder the effective working of school discipline by their disregard of school rules. In some workshops, underneath the notice against trespassing, or smoking, or whatever it may be, is added the words, "This means you." Some parents need to take the admonition to heart. Some rules are excellent for others but they and their children are always exceptions! Their children may return from the holidays a day or two late. The mother takes no responsibility for seeing that the children attend school punctually in the morning. Homework is not done, or else attempted by the poor child under most unfavourable conditions of noise, poor lighting, and other inconveniences.

The mother has it in her power to prepare a child for school life in many ways. Every teacher knows that some children come to school who have never learned either to look or to listen. They cannot sit with patience through even the most interesting fairy-tale, unless it is extremely short. They do not know

how to look at a picture. They have no idea of prompt obedience or of co-operative effort. It is not necessary for the mother or father to teach the child actually to read in places where a good school exists. Far more important is the acquisition of a stock of general knowledge and habits of attention and observation. Story-telling, an interest in Nature, a sense of the beautiful, the stimulation of an eager desire to know the "why" and "how" of all things, habits of right living, a sense of elementary social values that will make a child happy with his class-fellows—all these are ways in which a mother can prepare her child for the life at school, and help him to contribute and to receive while in it.

The beginning of a child's school life is indeed an important mile-stone in his life. It often comes with a sense of pain to the mother, as it means a new life for her child, to some extent apart from her. From now on he will be more and more independent of her. But rightly regarded school life means also wider horizons for the mother. She can grow with her child. In this way she will never lose him, but find with him a deepening and broadening companionship. The religious ceremony which marks the beginning of "lessons" in some religious systems, is founded on a great truth. As the gate of the Garden of Knowledge swings open, we do well to remember that inside is the Tree the fruit of which is the knowledge of good and evil. It is well that as our child enters those fateful portals, he should enter with our prayers.

QUESTIONS.

1. What are your ideals for the school to which your children go? How can you help the school to realize them?
2. When your child complains about teaching or discipline at school, what are the several courses open to you as parent? Which one is most likely to bring the school and home closer in sympathy? Which might be the most unfavourable for your child's attitude towards his own education?

3. For Group Discussion :—

Right Attitude towards Homework. (Amount, time, help, etc.)

4. For Group Investigation :—

Discover what books or magazines on educational methods, psychology, child nature, etc., have been read this year by all members. Let each member study five other parents. Discuss the combined reports and start reading circles on the basis of the interest aroused.

XIV

THE RELIGIOUS DEVELOPMENT OF THE CHILD

It is easier for us to have clear ideas about the religious development of our children if we consider its various phases separately, and we must analyse and think clearly if we are to think purposefully and constructively. But nowhere is the danger so serious of regarding the child as a bundle of distinct habits and characteristics as when we consider his religious training. Unless religion permeates the whole of life like salt or yeast, it is valueless; but there seems to be more temptation to consider religion in a separate compartment than the physical or intellectual or social development.

So too there is the danger of splitting up religion itself into independent sections. Let us remember that these exist only for our convenience in study, that in real life they are no more to be distinguished than the imaginary line that encircles the globe—useful but non-existent!

We are fortunate with our children in that we do not have to teach them to be religious, because the spark of religion is in every man who comes into the world. But our child does depend on us to a very large extent for the way in which he develops a religious life.

At the very outset let us parents face frankly just what we can and cannot do for our children in the matter of religion. We can surround him with a helpful religious atmosphere, an atmosphere in which he will as naturally and readily open his heart to the love of God as a flower lifts its face to the morning sun.

We can help him to have the right ideas about God and the life of the spirit from his earliest thoughts.

He will not know all about God, but what he does know about God will be the right kind of idea, and will not need to be unlearned later.

We can help him to express his growing sense of loving relationship with God by worship just as he learns to express his love for us. We can teach him how to nourish his spiritual life just as we teach him how to nourish his body. And just as he learns to live the social life of the family so he will learn to express his religion by the social worship and service of the church, and by service of God's other children.

All this we can teach him by example, by precept and by surrounding him with such conditions that it shall be joyous and natural so to do.

But we cannot decide for him his personal relationship to God. We can dedicate him to God's service, and teach him to love it, but the final choice must be his. This is a personal choice which no one can make for another.

We cannot reproduce in our child the religious experience of either parent, or even those features in which the parents have had a common experience.

We cannot write our child's creed. Believing that all truths are eternal, and certain experiences very general, nevertheless we must remember that expression varies greatly from one generation to another.

Such are our opportunities and our limitations.

Note the great dependence of the child on the home in matters of religion, though the home-training cannot take the place of personal experience. Why then does home-training often fail to lead to personal experience?

First, because there is in many homes not enough regard for sincerity and personal conviction in regard to all things.

And, secondly, the parents assume that formal

religious observance is enough and do not expect and help the child to experience religion for himself.

This does not mean that every child born in a Christian home should have a conversion-experience that is connected with a definite place and hour. Such cases will occur, but we have learned to understand that we must not expect all children to conform to one or two clearly defined types and that sudden and drastic conversions do not seem the normal way of development for most Christian children. The time will come for a definite realization on the part of the child that he is a disciple of Christ, but the process may have been one of development so long and gentle that he cannot name the hour of the new birth.

There is no place where such profound respect should be paid to the personality of another, especially that of a little child, as in matters of the spiritual life. Many are the ways in which God woos the heart to Himself. Do all you can for your child's spiritual welfare, and then hands off! Watch, pray and love, abundantly, but it will be the Spirit who worketh not you.

But ours is the high privilege of introducing our child to God. He will hear His whisper in his heart, he will see His traces in nature, but he will not understand unless we help him.

We have already said that whatever idea the child has of God should be true, as far as it goes. And it should be an active influence in his life.

We must constantly watch the phrases we use about God lest they convey a sense of plurality. The oneness of God needs to be clearly taught, as any confusion about this is very likely to be continued into adult life. Children may find His *unity* difficult to grasp at first but will more readily understand it if the idea is linked with a simple illustration like the following: "Daddy is Granny's son, isn't he?" "Oh, yes, he is Granny's son." "And you call him, 'father', don't you?" "Yes, Daddy is my father." "And you

know Daddy is a teacher, too." "Yes, he teaches lots of boys." "Well, Daddy is one person's father, and another person's son, and another person's teacher, but Daddy is just one man, isn't he?" Simple though the illustration is, no child who has grasped it will be confused about the Trinity, or, what is a commoner mistake, think of "Jesus" and "God" as being two Gods.

One little five-year old girl spoke of a big God, with such big hands and feet and another little God who lived inside her.

Aside from the thought of His unity it is very easy to give the child a wrong conception of the nature of God. Here again if he gets the initial idea wrong, it may warp his mind for years, perhaps for the rest of his life. Many men have left us the record of the early false idea of God that they acquired and the long struggle that they had before a more worthy understanding of Him took its place.

How can this be avoided? By emphasizing in the child's thought of God that feature which is most like the finest the child knows. If the child is fortunate enough to have an adored "Daddy," who seems to him most strong, and wise and loving, lead him on to think of the Heavenly Father who is all that Daddy is, and more. Even Daddy gets tired, and there are some things that Daddy does not know or cannot do. (This will not seem derogatory to the child's mind—what Daddy cannot do is relatively unimportant!) But the Heavenly Father is so loving and strong and wise, that He has won the allegiance of the earthly Daddy.

To one little boy his mother was the centre of the universe and he asked earnestly one night if there was any reason why he should not say, "Our Mother, who art in heaven." Of course he was led on to realize that the tenderness and love which drew him to his mother were found in the One who alone perfectly combines the mother and father qualities.

A mother who had been through an agonizing experience wrote to a friend of her temporary loss of faith in God—a God who had permitted such an experience to come to her—but went on to speak of the comfort and strength she had had from the companionship of John, her husband. If she had only stopped to think of God as a John-like God, she would have rediscovered Him!

Whatever is “lovely and of good report” in the child’s experience, link it with thoughts of God.

It is fatally easy for grown-ups to make God seem far away and unreal for children, especially when they talk of heaven and localize it in the sky.

Do not be shocked at what may seem to you the crudity of the child’s ideas. Let him discuss them freely with you. It may be the expression of them that is crude, because of the child’s limitations of speech, but the idea may be fresh and beautiful. A five-year old child had heard the story of Elijah’s experience of God, and was retelling it to his mother. “And there was a big, big wind, but God wasn’t there. And there was a great fire, but God wasn’t there. And there was an earthquake that shook everything up but God wasn’t there. And last of all came a wee, small voice in his tummy, and that was God speaking to him.” Could a child more vividly express the idea of the “inner voice” which mystics have tried in vain to describe?

Over and over again the child will delight you with his spiritual perceptions, and though sometimes his expression will seem crude, at other times it will have the beauty of perfect simplicity that surpasses art.

If a child has a real and vivid sense of God, he will often be disconcertingly direct in expressing it in the situations of daily life. Let him do so.

And let us not confuse the workings of religion in daily life by the false standards of life which he may see us set up. According to the family conversation,

what is success? What do our children hear us value or praise? What do they see us trying hardest to get or to do? In other words, according to what they see of us, what will they understand the real things of life to be? Are they the things of the "Kingdom of Heaven"? A child gets his sense of values in the passing of the coin of daily life. Does he see the gold pushed aside while we busy ourselves with silver and copper?

As the child's world expands, so must his religion expand too. He learns to go to church. Do we teach him anything about the church, its development, its mission, its achievements? Does it become a spiritual home for him? We need to be careful of our attitude towards the pastor, who to a child often embodies the church. In a certain community the pastor had lost a good deal of the power and influence which he might have had among the young people because he was treated as a chronic joke by his friends. They no doubt were aware of his personal qualities and of his value to the community, but they had drifted into the habit of joking about him and with him so constantly that many children never saw him treated with respect and consideration outside of the pulpit.

There are other ways of treating the pastor. What is your child learning about a pastor's character and work from the way you treat yours?

More than any other power on earth, religion gives a breadth of outlook that transcends race and place, and a depth of sympathy that undermines all social distinctions. The child is entitled to a largeness of religious experience.

QUESTIONS.

1. What relative value would you give to the following helps to religious development? How far would your answer differ with children of different ages? (a) Catechism; (b) reading the Bible; (c) telling stories to children; (d) telling or reading Bible stories; (e) Sunday sermons; (f) talks to children when their religious questions occur; (g) family worship; (h) Christian Endeavour or Young People's Society; (i) hymn singing, etc.

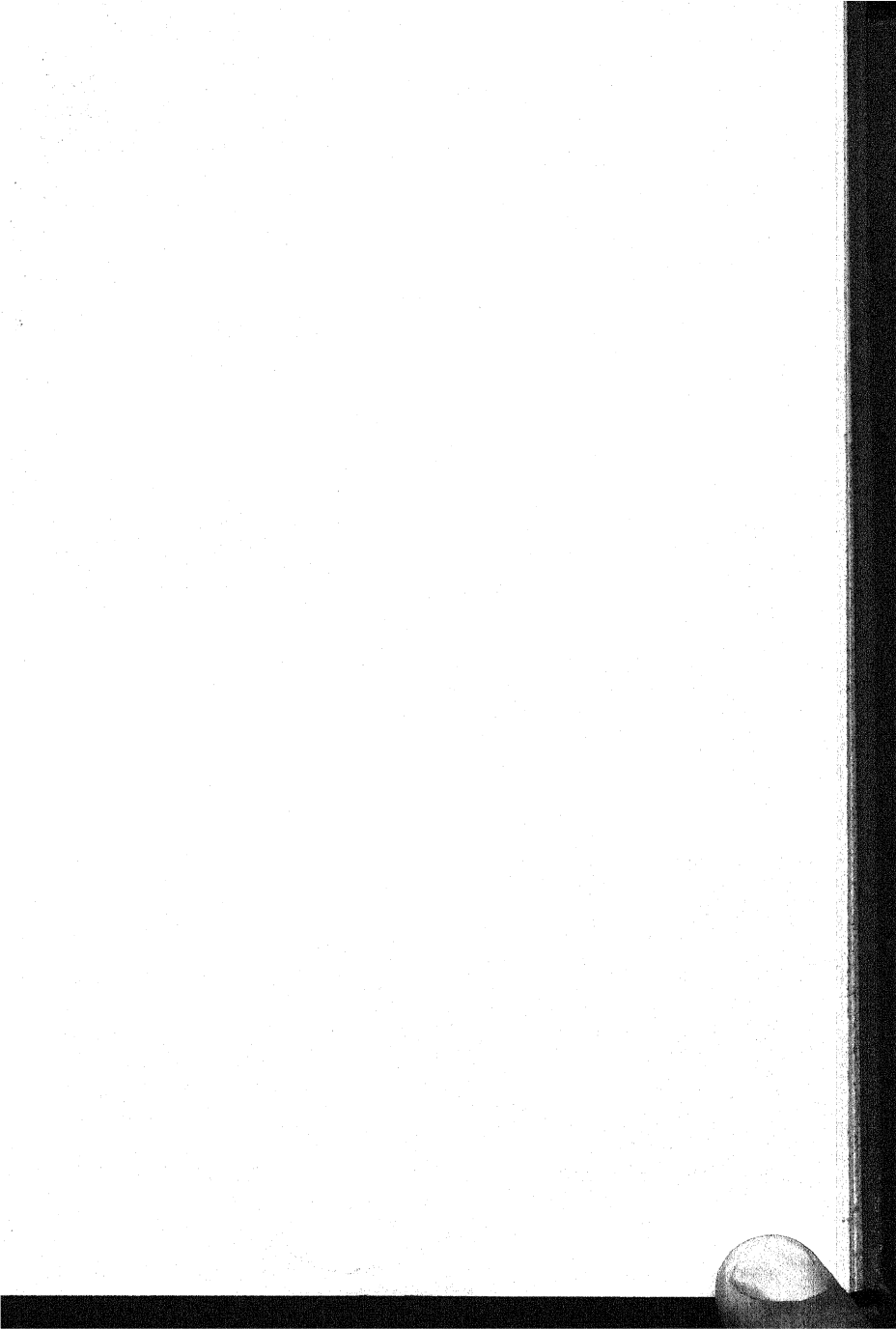
2. When a boy of 15 shows little interest in religion what should his parents do?

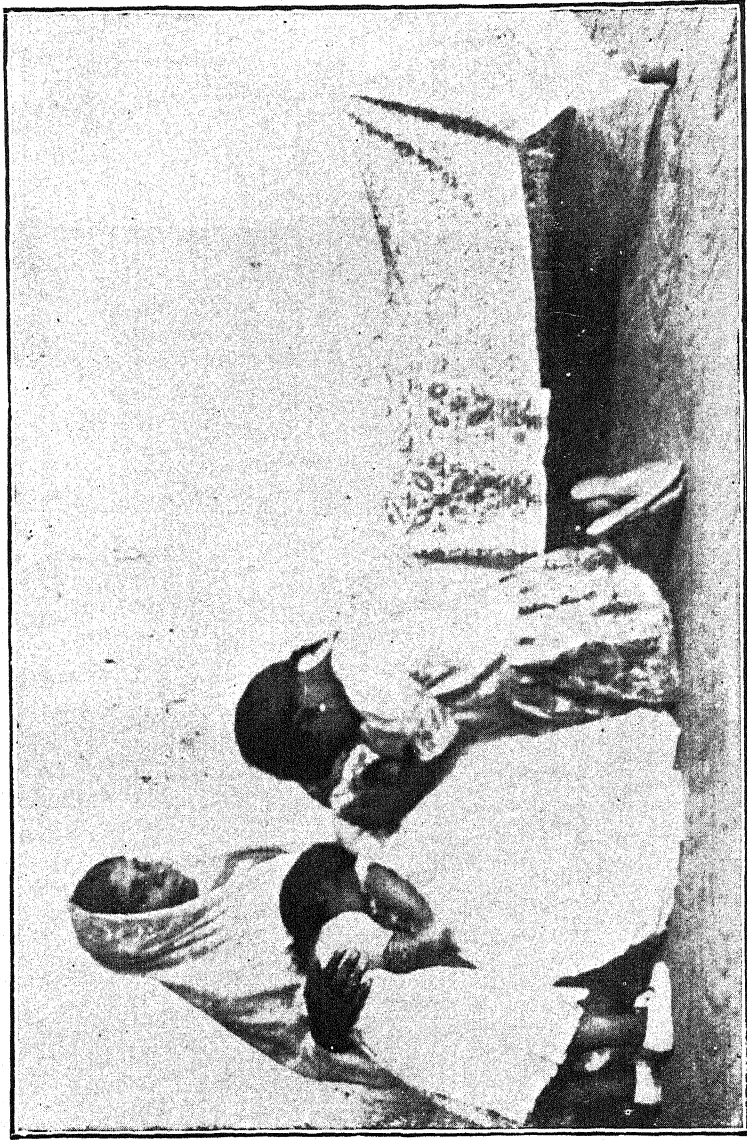
3. For Group Discussion :—

Should a father or mother seek to bring up their children to hold religious views similar to their own?

4. For Group Investigation :—

A project to prepare suitable material for family worship which will hold the interest of children ; suggested steps : (a) agree on principles and type of material to be used ; (b) collect sources of material (hymns, Bible, stories, poems, etc.) ; (c) have sub-committees work out sample weeks ; (d) use them and criticize constructively on the basis of use ; (e) finally, have plans made for year or even six months, each sub-committee preparing its own share of the material. Use duplicator, each member to supply his own paper.





It will be the Mother's joy to act as priestess and teach the little one to say his prayers.

XV

WORSHIP

ONE of the greatest endowments that a person can have is to be a child given in answer to prayer, and received by the parents with thanksgiving as a gift from God. We do not yet know the full extent of pre-natal influences, but we may well believe that a child who is born of such parents has about him something of the air of heaven from the first moment that he draws his breath. The mother and father who do not prepare themselves for the care of an immortal soul from the day of its birth are missing a wonderful source of blessing and strength for their own souls, and are weakening themselves for the great task which they have undertaken.

A child who is thus received thankfully from God and early dedicated to God will be surrounded from its first consciousness with thoughts of the Heavenly Father. As the mother leans over her baby and tucks him into his little bed at night, a prayer will surely be in her heart and probably find its way to her lips,

“Jesus, tender Shepherd, hear me,
Bless Thy little lamb to-night.”

This or some similar petition will surely be offered for the little one.

When baby begins to talk it will be the mother's joy to act as priestess and teach the little one to say his prayers. Even before baby can say the simplest kind of grace, he can be taught to bow his head and be silent for a moment, while mother says quietly and reverently some grace so simple that he can soon repeat it for himself, such as, “Thank God for nice food, for Jesus' sake, Amen.”

His evening prayer will be just as short and simple, usually first a prayer for those he loves best, "Bless Daddy and Mother", or asking for a blessing on a still younger child. The little ones love to pray for others, and soon make quite a long prayer, including every one they can think of, sometimes even mentioning the household pets, for animals usually have more personality to the child than to most grown-ups !

It is probably wise to emphasize first the thought of prayer for others, thereby encouraging the child in an unselfish desire for their happiness. When the child begins to mention himself, usually he adds a simple "Bless me" with great satisfaction. The next step in mentioning himself is usually in connection with thanksgiving. This should not become formal. It may be varied from day to day to include specific thanksgiving for the special blessing or pleasure of the day, such as a visit from grandmother, a new toy, an excursion with father, or any other thing that has given the child pleasure, and also appreciation from time to time of such blessings as fine weather, food, clothes, home, etc.

Long before the child can read he can learn by heart suitable hymns and verses of scripture. Great care should be taken in selecting these, as they will be of no value at all, unless the child really understands them, and they correspond to something in his experience. Such a psalm as "The Lord is my shepherd" has in it depths which the child's mind cannot fathom, but the language is so simple and vivid, and there is so much the child does understand that it is almost always the first psalm to be memorized by the child. Sometimes children surprise us by asking for hymns and scripture passages which we would suppose to be too difficult for them.

A word of caution needs to be uttered regarding evening hymns and prayers. Many of them pray so earnestly for deliverance from the dangers of the night that they actually suggest fears to the child.

As a child myself I suffered very much from this form of suggestion, and I have been very careful to teach no hymn or prayer to my children that might arouse the very fears it seeks to mitigate. For example, in the hymn "Now the day is over" one verse should certainly be never used,

"Comfort every sufferer,
Watching late in pain,
Those who plan some evil,
From their sin restrain."

The first two lines refer to something which rarely enters into the experience of children, while the last two have a sinister significance, and have actually been harmful to the mind of a child.

The three stages by which a child enters upon his knowledge of the Book of books, are these: First, Bible Stories are told to him. There is a very large collection of stories suitable for children of various ages, and happy is the mother or the father who knows these stories well, and who can tell them so that they seem living incidents to the child, lived by real people in surroundings not very different from those about him. A father would be very glad of the opportunity to introduce his son to one whom the world calls great in our own time, a man of high position or rank or fame. And yet the same father may not realize the privilege that might be his of introducing his children to a great law-giver and leader such as Moses, a traveller and adventurer such as Abraham or the most famous of all missionaries, Paul.

The next stage is met when the child can begin to read, or will enjoy having read to him some of the Bible passages. Not all parts of the Bible are of equal value for the instruction of children, so several collections have been made which introduce the children to the great passages of the Bible which they should know, either in the very words of scripture or in a slightly simplified translation. These children's Bibles are printed in large clear print, much clearer than

the ordinary Bible, and usually have pictures also. Some of these are easily obtainable in India, such as "The Children's Bible" and "The Little Children's Bible". These are of course both in English. Those who cannot find what they need in their own vernacular might enjoy making such a Bible, by cutting out the parts required from a large-type Bible, and mounting them on sheets of paper. There are several series of Bible pictures available at very moderate prices, and these could be used in illustration. Bible pictures, if good both as works of art and as explaining correctly the story they are meant to illustrate, are of great value for the child, and should be freely used.

At a certain stage, which the parent can best determine, the child will be ready to share with enjoyment and profit in family worship. It depends on the age of the child, and on the group with which he must join. If he is considerably younger than the others, it may be better for him to have his daily worship separately for a while, just as he has special food until he is old enough to join the common meal. Where there are a number in an age group that can enjoy similar things the Bible will be given in the form of story, Children's Bible, or standard version according to what is most helpful for the majority of the group. But whatever the arrangement may be, as soon as convenient all the family should gather together daily for prayer. By choosing different kinds of hymns in turn, by keeping the prayers very simple, and the scripture passages not too long, the worship period may be helpful to children of different ages.

Modern Sunday-schools now have graded Bible lessons, and the Bible period in Christian day-schools does not attempt to give the same lesson to all grades. But in the case of a family of six children, from five to sixteen years of age, which meets together for ten or fifteen minutes a day for worship, the situation is a complicated one. The older children should not be sacrificed for the sake of the youngest ones, nor the younger ones for the older.

The complexity of the problem does not mean that we should give it up in despair. The reward of perseverance is very great. Family worship gives a sense of solidarity and union that nothing else can give, and those of us who experienced it in our childhood have very precious memories of it. But it does mean that we should plan for it, and put our best thought and interest into the matter.

Another thing that is helpful to the child and that should be begun at an early age, is helping him to have a few minutes in the morning for his own personal devotions. This is usually done at boarding-schools but in the family it is more difficult. But the habit once established is a source of strength and power that nothing else can give.

No child will form this most desirable habit unless he is given a copy of the Bible to be his own. As soon as a child can read nicely he should be given the very nicest copy of the Bible that his parents can afford, and taught to handle it carefully and reverently. In a certain home it was the custom that nothing should ever be placed on top of the Bible. It was never at the bottom of a pile of books. If it was placed with a number of other books or objects it should always be the uppermost one. This had two effects. No one in that home ever forgot that the Bible was *God's Word*. Secondly, it was always in sight and always readily available, and it was much easier to have the habit of reading it frequently than if it had to be hunted for.

One of the most extraordinary facts about a number of Christian homes is the attitude towards the Bible. One father who was a Christian worker complained bitterly to a missionary-friend one day that his son was reading the Bible so much that he was wearing out the family copy! It never occurred to him that he could afford to give the boy a Bible for himself, or that the habit was a desirable one to cultivate. Those who have experience with boarding-school children

in India can testify how rare it is for Christian children to come to school each with his own copy of the Bible, or even the New Testament or a hymn-book. Parents who are quite willing to pay for a child's text-books actually seem to consider it an extravagance for each child to have his own Bible. When the time comes for the boy or girl to leave home and go into the wide world, to face temptations of many kinds, nothing will so assure your heart of your child's moral safety as the habit of prayer and daily Bible reading. It is like a shield that he carries. And you cannot have the comfort of this assurance unless you train the child to know and love the Bible for himself, and make it both outwardly and inwardly truly his own.

Great emphasis should be laid on the singing of hymns. Christianity has a rich store of hymns to express many thoughts and moods and aspirations and these should be freely used in the home. Sometimes a hymn need not be sung, but greater emphasis will be laid on the words if it is repeated as a prayer. Often, too, little children may sing a hymn reverently and quietly as a prayer, especially at bed-time. A hymn should be sung with care. It should not be allowed to drag, nor should it be shouted and bellowed. It should be neither too fast nor too slow.

The Lord's prayer should also receive special attention. Some people say it so often and so mechanically that it has no meaning at all. It has been found very helpful in one family to have the Lord's prayer sung in a simple chant, and use it this way about half the time. This ensures that it be said slowly and thoughtfully and does away with that gabbling which is so distressing and so harmful.

A combination of original and written prayers (not read but learned) would seem to be helpful for most children. There should always be a place for prayer which expresses the child's own desires and thoughts, and training in offering prayer in the family circle is the best way of training the child to take part in later

years in the services of the church, and in group meetings. But a wise use of some of the great prayers which have come down to us from many lands through many centuries, helps a child to broaden his thought of prayer, and to express his petitions and adoration in nobler terms than he could devise for himself. The children when taught these prayers in the right way do not at all consider them formal. To use on occasion a prayer written by another person is to them no more formal than to say "Amen" to a prayer offered by another person, which they may or may not understand.

All that is done concerning worship in the home, by means of private or family prayer, by the reading of the Word, by the use of pictures and song, should be done in the spirit of joy. If family worship had been more joyous in the past, we should probably see more of it to-day. "Thank God for a singing mother" a Christian of much experience exclaimed one day. If our children likewise can thank God for a singing mother and the spirit of joy in religion, they will always face life with courage and thanksgiving.

QUESTIONS.

1. How can children of 10 years of age and over have the experience of conducting worship? Is it desirable? What attitudes might such an experience develop?
2. How do your children behave during and after worship? What effect on their ideas does worship have?
3. For Group Discussion :—
What should be the attitude of the Christian child towards the sacred books of other faiths? Should they be used for devotional reading in the family?
4. For Group Investigation (see previous chapter).

XVI

ADOLESCENCE

It is two years since we saw Mohan and Sushila and their parents. Now, however, they have come back to our town, and we paid them a visit the other day. The parents had all their familiar ways which have endeared them to us so much during the years of our friendship. But Mohan and his sister Sushila were like new acquaintances, except for the cordiality of their greeting. They were changed indeed, and it was most interesting to explore their personalities, recognizing here and there some familiar characteristic, but constantly being amazed at some new feature.

Mohan was now sixteen. When we last saw him he had been very jolly and friendly, but not at all interested in anything in the house or in adult society. He ate his meals as quickly as possible in order not to lose time from his play with the boys of the neighbourhood, and his pain and annoyance when his mother insisted on a more complete toilet than the very scanty one he thought necessary, were all too plainly expressed. He never washed behind his ears except when the maternal eye was sternly upon him, and such niceties as clean finger-nails were utterly beyond his scope. Nor was Sushila much better. Her long braid of hair was attended to as quickly as possible, and her clothes were merely so many pieces of cloth with which to cover her body.

Now at fourteen, she was transformed. Not only was the beautiful long braid smooth and glossy, but a rosebud had been tucked into her hair, and as she moved gracefully across the room, the soft folds of her garments showed a skill in draping that would have charmed the eye of a sculptor. The bright, restless, impish glance of her lovely eyes had been

changed into a look of shy sweetness. Long, long thoughts lay behind the lashes that sometimes swept her cheek, as if "the windows of the soul" might reveal more of the life within than she cared to have known.

Mohan had changed from a healthy, lively little animal into a young gentleman. He took as much care of his appearance as did his sister. His wavy hair was glossy and neat, and the fragrance of his hair oil had received consideration. He was spotlessly clean in both his person and his dress, and there was a touch of henna on his feet! But his bearing was even more changed. Previously he had been interested in guests only as an object of curiosity, and lost interest in them as soon as that was either satisfied or thwarted. Now he sat with us and took his share in the conversation, though he was moderate in his expression of his opinions wherein they differed from his father's. His attitude towards his mother and Sushila was charming. He was quick to notice little ways in which he could help them in their duties as hostesses, and it was evident that this chivalry was a habit, and not the pose of a moment.

Both Mohan and Sushila had entered the gates of adolescence, that strange and critical stage in our development which has been called a "new birth". All over the world, among many races of men, this time of transformation from childhood to manhood or womanhood, has been marked by special religious and social ceremonies. The instinct to recognize the importance of its inception has been a sound one. It is only lately, however, that we realize that adolescence is a period lasting some years, and that it is not to be hurried over. The boy may *look* like a man, the girl may *appear* to be a woman, and yet they may not be ready in body or mind for the full responsibilities of adult life.

One cause for this misapprehension has probably been the mistake in identifying puberty and adolescence. Puberty is the development of the sex functions or

capabilities in the body. Adolescence is the total period of development and growth between childhood and adulthood, of which puberty is but a part. There is a variation of some years between races, and even between individuals of the same race, so the time of these important changes cannot be closely stated, but we may say that the average girl enters puberty between the ages of twelve and fourteen, and the average boy between thirteen and fifteen.

The remarkable changes in the body which take place at this time are due to the internal secretion of certain glands which begins now, and continues, though more slowly, until the beginning of old age. The root of the word "adolescence" means *growth*, and growth is indeed the most characteristic sign of development during these years. It takes place according to a certain rhythm. There is usually a season of very rapid growth in height, just at the beginning of the period. This slows down, after a time, and there is a co-ordination or harmonizing of the various parts of the body. Then when stability and harmony have been established, there is again a period of rapid growth in height, once more followed by a development in weight and skill.

The changes in the physical frame are well known. The boy's voice changes, or "breaks", and finally becomes deep-toned, as a man's should be. There is a growth of hair, on face and body; muscular development is also marked, demanding plenty of exercise. In girls the body is being prepared for motherhood. The hips develop, the whole lower frame has now more room for child-bearing, and the breasts enlarge. In both boys and girls the consciousness of these physical changes often produces a shyness which is increased by the great sensitiveness of the nerves, and a tendency to blush, or laugh or weep immoderately, which is difficult to control. In the earlier stages there is a clumsiness of the growing muscles, which is new. A boy of ten is practically

perfect in his muscular co-ordination and skill; and it is to him both incomprehensible and distressing that he should soon thereafter go through a period when the muscles are learning new skills. There is an "awkward stage", sometimes very pronounced, which is extremely humiliating to one who is at the same time developing a new sensitiveness. Nothing can be more cruel than to laugh at an adolescent boy or girl who is making these adjustments. They need all the tactful sympathy that the family can give them, and more than anything else comment should be avoided. A sympathetic silence is the best balm for the awkward moments that are bound to occur.

The mental and spiritual changes of adolescence are at least as great as the physical, if not so clearly marked or fully understood. There is a two-fold development which often seems contradictory. The boy or girl develops an ego, and at the same time a social consciousness. To a boy or girl of fourteen, let us say, himself or herself is the most interesting of all possible subjects. Diaries are begun; long confidences take place with a chum who is at the same stage, and with whom an exhaustive study can be made of all the feelings of the moment; every story in print or picture is fitted to one's own personality, as one might try on one "fancy dress" costume after another, to see which is the one that will best express our temperament. But the earlier make-believe of childhood has gone, never to return. We are facing facts, and with the blind hopefulness of our age are trying to bend them to our will. Some day we shall be heroic figures, there is no doubt about it; we want even now to live as befits our coming greatness, and we marvel that our families are so slow to recognize our potentialities.

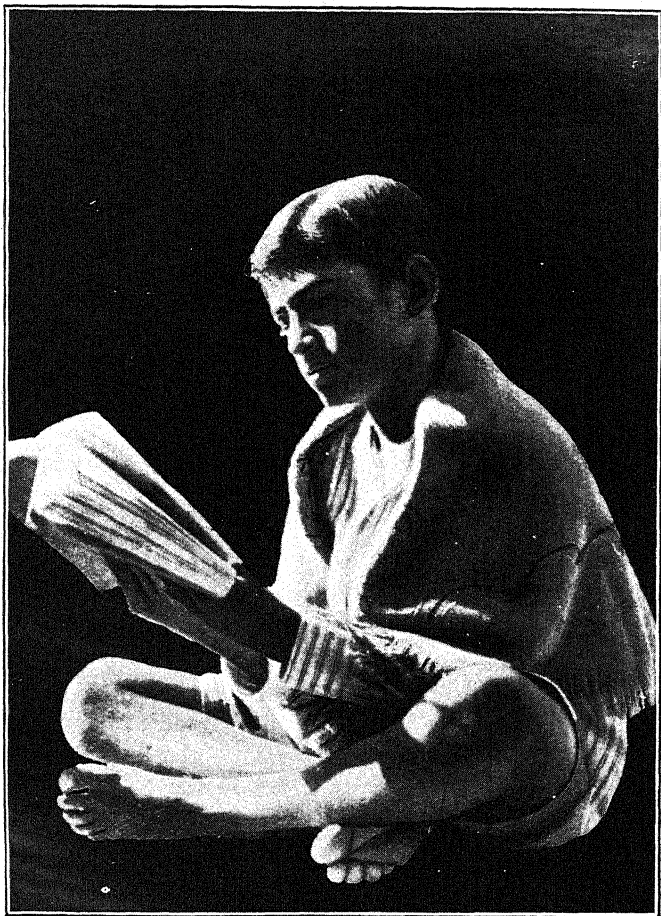
In relation to others there is a change of interest. In early childhood the boy or girl is concerned chiefly with his mother and with his immediate family. A little later his group of playmates becomes his world.

(In the case of girls who do not go to school this phase is either non-existent or very much less important.) The boy especially at that stage resembles those animals who go around in packs! The "cub" membership of the "Wolf Pack" in the Boy Scout movement makes a strong appeal to this group instinct, and directs it wisely in loyalty to the "pack" and obedience to the "old wolf" (the leader).

Now with the dawn of adolescence the horizon widens. The group is usually larger, and in fact the boy may be a member of various groups, an athletic team, a literary club, a religious circle, all with different memberships and aims but enlisting his support and enthusiasm. His school should at this time be a centre of many interests, and school loyalty once evoked lingers all through life. His social circle is steadily enlarging. Those who are championing causes know this well, and there is a danger lest youth be exploited to serve secondary or even lower aims. Love of country burns brightly in the heart of youth, but should be expressed in study of the problems of the nation and in social service, rather than in talk and unconstructive effort.

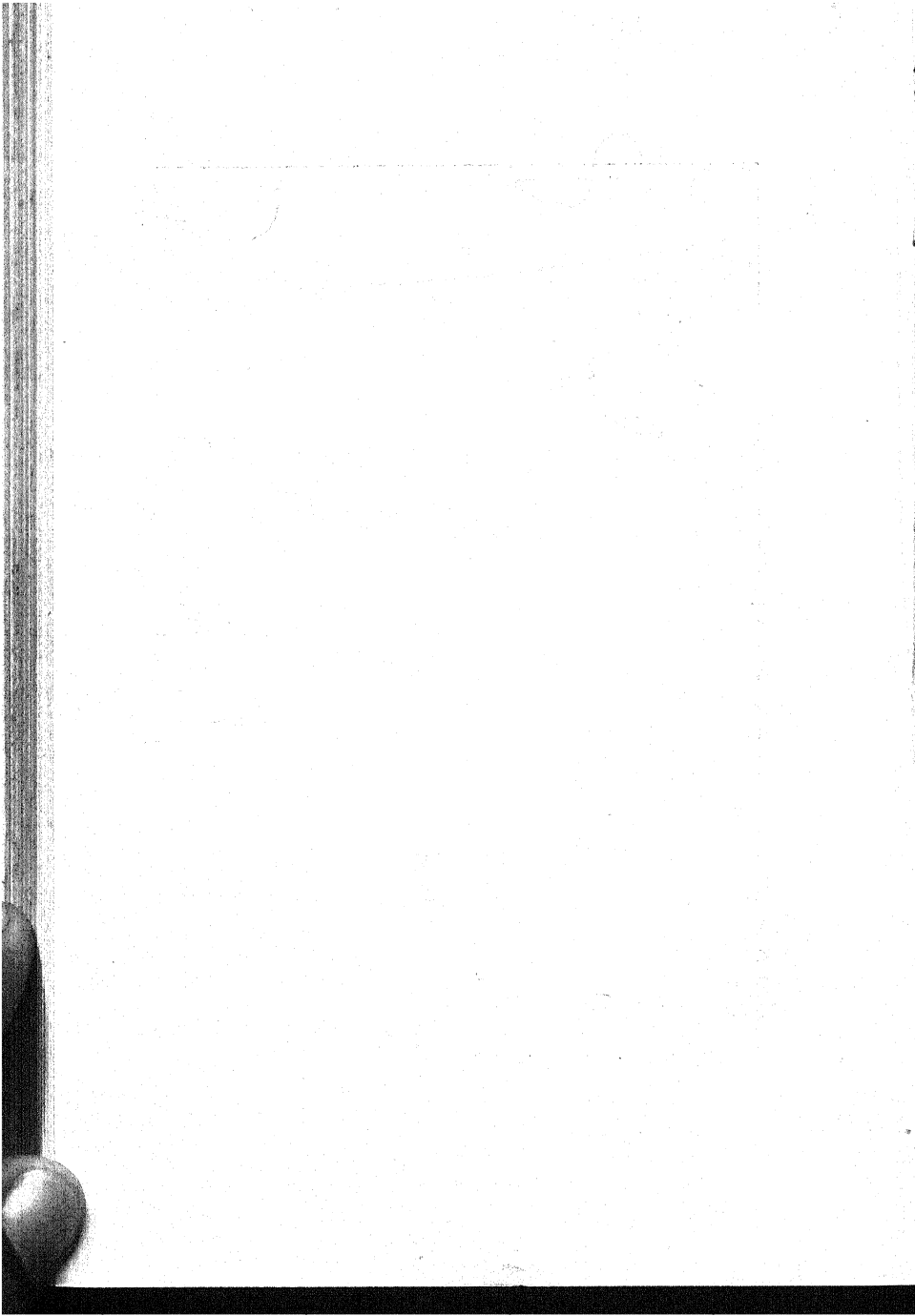
There is no time when a person is more altruistic and idealistic than in later adolescence. The youth or maiden is conscious of the rich gifts which life has placed in his or her hands. There is passion, energy, and a desire to love and be loved. A wise old professor once said to a young girl of this age, in his kind way, "Lila, you are very rich. I wonder if you know how rich you are. Don't spend all your riches in small change."

Lila was puzzled, but turned the words over and over in her mind. Even though it was years before she understood all that he meant, the warning was not unheeded. The riches of youth are all too often frittered away on small and unworthy things, that have but momentary importance or even interest.



Love of country burns brightly in the heart of youth, but should
be expressed in study of the problems of the nation
and in social service.

Page 108



To get the most out of youth, Youth must give, not at random, but as one dominated by a vision, by an ideal. Life then perhaps more than at any other time needs a focus. We know how blurred are the outlines of a photograph that has not been properly focussed; such is the life of youth without its centre of interest.

Youth finds its focus in hero-worship. Sometimes the satisfying hero or friend is found by a painful "trial and error method", the method of experiment. The fiery friendships of those of the 'teen age for one another, the adoration of some older person, the "calf-love" in which the dawning sex-consciousness suddenly becomes sex-interest—all these are youth's attempts to find a worthy hero or heroine on whom the pent-up treasures of the heart's love can be poured.

To the family these early passions are at times both humorous and annoying, because the infatuation often temporarily blinds the youth to the legitimate claims of the family circle. It is, however, dangerous to interfere with these early loves and friendships, even though they may be regarded with anxiety by the parents. Interference often makes the object of adoration seem even more attractive. If the standards of life and ideals have hitherto been high, the adolescent will experiment but little with unworthy companions, indeed he may have no taste at all for such associates.

Whatever happens, the parent must now guide by the most silken threads, otherwise there will be an outbreak of that friction between the parents and child which is a distressing feature of adolescence in many households. For the parent the situation is usually made more difficult by a temporary withdrawal of the boy's or girl's confidence. In part this reserve is due to the new thoughts and feelings which come into the life at this time and are difficult to express. There is a shy delicacy in the heart of even a boy of sixteen who seems concerned chiefly with hockey and football. Only those who have been privileged

to share the secret inner life of a boy of this age, realize that he is as exquisite in that inner sanctuary as any girl can be.

But parents often suffer a temporary exclusion and it is painful for them to find that their opinion no longer has the weight it once had.

Radhabai was once mourning to her husband that she seemed of so little consequence now to her son when she thought of the devotion he had lavished upon her a little while before. "But that is as it should be," her husband replied, "if you continued to rule his life as you have in the past, he would not become a man, making his own decisions." Sometimes it is the father and not the mother, who has to learn to slip into the background. Let the parents be assured that, like all eclipses, this one is but temporary. In more fortunate households it is but a partial eclipse, but whether it be partial or complete, the old happy relations of confidence will be restored, if the parents do not force the confidence of their child at this time when such great readjustments are taking place. The old intimacy will return, with a difference. Henceforth there will be a comradeship of man to man or woman to woman, with just a touch of deference as from youth to age, but no more. And if it is not so, our children are still children, and unfit to become the founders of new homes.

There is no more potent charm to keep a youth in the way he should go than to feel that he is trusted.

"I know my son will make mistakes," said one mother of a fourteen-year old boy, "because even at my age I am still making mistakes, and even doing wrong things. Why should I expect more of him than I can expect of myself? But I do know this, that I can trust him not to do anything *mean*." Such confidence is amply rewarded.

A word may be said here regarding the new sex-interests that spring up at this time. If early training

in self-control has been given, and if the child's questions regarding the beginning of life have been answered as he asked them, the foundations have been laid for pure youth and maidenhood. Ignorance, curiosity and lack of self-discipline are the factors which lead us astray. Here again an attitude of *expecting* youth to be pure and self-controlled is most helpful. In the old days when a young man was expected to "sow his wild oats", he generally did. When excuses were offered for him beforehand, it was easy for him to excuse himself. That attitude has, fortunately, almost disappeared. New social, educational and economic conditions have postponed the age of marriage, but in the meantime we expect our young men and women to lead lives of perfect continency. No well-informed person thinks that it is unnecessary or harmful for a young man to do so.

There are two things which help young people over this difficult period, which were lacking a generation ago. One is the literature which has been produced, giving such accurate and wholesome information about sex that no boy or girl need go astray out of ignorance or curiosity. Even in families where the children have already been instructed in regard to these things, puberty brings with it the need for more instruction, from a different point of view, and with more attention to personal detail. Later adolescence generally calls for another re-statement, especially in connection with mating and the home. The father gets his opportunity now to make his contribution to the sex-education of his children even more, perhaps, than in the very early years. Happy are those adolescents who can talk over these matters in the inner circle of the home! Parents do well to prepare themselves for this part of educating their children by reading and studying the best literature on the subject. Most parents need to know the facts much more accurately than they do. They need to know the vocabulary which makes such discussions more natural and easy. They need also to acquire, what has been

so wisely called "the antiseptic calmness of mind" without which such instruction may actually do harm.

Unfortunately the market is flooded with a lot of poisonous sex literature, but there are also available a large number of books suitable for both parents and children. It is often helpful for a parent to make available for the 'teen age boy or girl a book or two of the right type, which amplifies or reinforces the point of view already presented, and which may be read thoughtfully and at leisure.

A consideration of adolescence would not be complete without mentioning the fact that middle adolescence is the time in life when spiritual awakening most frequently occurs. The close of later adolescence, *i.e.*, the threshold of full manhood or womanhood, is the second period when a religious crisis is likely to take place. Happily, God's grace can stir the heart at any age, and there is no period in human life when the great awakening of the heart cannot and does not take place. But just as in nature there are times when the sap runs freely and flowers appear, so there are in the human life seasons of special response to the stirrings of the Divine life in the heart.

In middle adolescence this is usually characterized by a great outpouring of the love which wells up at that time, and which *must* lavish itself upon an adored person. If the Divine wins the heart at such a time in the form of an heroic personality, so perfectly exemplified in Jesus Christ, happy will that young life be.

And if the joy that comes from such self-giving at this time is to abide and to mature into deep happiness the Person must be associated with a Cause, adoration must be expressed in service. This is just where we older ones often do a great disservice to youth. We are so busy with good works ourselves that we give youth but little opportunity to serve with us, or alas! we have given up and become cynical and we chill the altruistic spirit of our children.

Here again the Boy Scout movement has shown profound wisdom. When the Boy Scout stage has been outgrown, the Rover Crew translates into adult terms the true Scout spirit of "good turns" and general helpfulness.

The second religious crisis which often comes at the threshold of adult life is marked by intellectual rather than by emotional conflict. Doubts and difficulties arise, and all spiritual terms may be questioned, from the existence of God Himself to the validity of moral law. The belief in the brotherhood of man has held many a boy steady through this dark time, until the belief in the Fatherhood of God could once more be asserted.

Of course there is no one pattern for individual development. Some lives are a series of cataclysmic changes, until the tumultuous river has hewed for itself a deep valley through which it can pass, to the less hurried plain and on to the sea. Other lives develop as quietly but as steadily as a mango tree matures.

It is fatal for us to try to mould the lives of our children by any pre-conceived plan, especially to expect them to reproduce us. The favourite eulogy spoken of famous people, that when nature made a certain great man she "broke the mould", is true of all of us. There is no "mass production" by the Creator. From our own youth we can, however, learn this—to keep away all weeds and stones and harmful things, to water and to tend, and then to let the Divine Gardener with His rain and sun give growth, and strength, and beauty.

Father may plant, Mother may water, but only God can give the increase.

QUESTIONS.

1. How would you meet the following common dangers of adolescent boyhood? (a) Undesirable companions; (b) gang spirit; (c) anti-social and critical attitudes.

2. To meet the changing spiritual, intellectual and social needs of your adolescent boy or girl, what changes in your home environment seem desirable? What changes in your attitudes towards them and their present conduct?

3. For Group Discussion :—

Mixed Parties and Picnics.

A Planned Social Life in the Home of Adolescents.

4. For Group Investigation :—

- (a) Start a year's record of reading interests of children approaching adolescence, listing every book read and the number of times it is read, with notes as to apparent interest it aroused, child's comments on the same, etc. Endeavour to get a number of members to keep such a record for one child over a longer period than a year.
- (b) Keep a record of "Movie" interests, noting comments on each cinema show visited. The child's age should of course be shown.
- (c) Each member to investigate in at least five other families the nature and number of "hobbies" followed by individual adolescent boys and girls; the combined report may be studied to see which hobbies are likely to combine best economy, educational value, and vital interest.

XVII

OBSERVING OUR CHILDREN

WE are all learning to use accurate measurements. The old-fashioned cook was a poor teacher of the art of cooking. She just took a little of this, and some of that, and blended them until they were just right. If you were a good guesser or had an instinct for cooking you managed to learn, but even then your results were not uniformly good. Some girls had to bear the blame of being poor cooks all their lives, because of their inability to cook in this haphazard fashion. Accurate measurements in the kitchen have reduced the uncertainty to a minimum and abolished the guessing, with the result that even comparatively stupid people can learn to cook quite well.

In the same way we are no longer content with guesswork in the care of the sick. The use of the clinical thermometer, and the careful measurement of all medicines have made a great difference in nursing, and no doubt many lives have been saved.

Accuracy is advancing from the kitchen and the sick-room into the nursery. The young mother finds it a great comfort to have a daily time-table for the care of her baby, and the weekly or monthly weighing shows her whether he is making satisfactory progress or not. The doctor who may be called in knows how much easier it is to give advice to the accurate than to the inaccurate mother.

But we are just beginning to realize the value of measurement when we have used it for such elementary purposes as have been suggested. Measurement simply means accurate observation, and we do not realize how poorly we estimate, until our estimate is contrasted with the results of measuring. For example, a mother becomes convinced that her child is eating

less than he should. She becomes very anxious and tries to tempt his appetite in various ways, even to the extent of giving him morsels between meals. She will assure the doctor that he is "eating nothing". The doctor asks her to measure the food given to her child for one day, to feed him as usual, except that she shall measure each portion served, and also measure what is left, and make a written record of it all. The mother is amazed to find that her child has consumed much more than she has realized. A nibble of this, and a taste of that, may come to quite a large amount in the course of some hours.

The rhythm of wetting (see Chap. II, "Fundamental Habits"), the hours of sleep, the height as well as the weight attained every month, the amount of time actually spent on home-work (with and without interruptions), the time spent in the open air, these and many other things might well be recorded, some for a considerable time, others occasionally, or as need arises, *i.e.*, when there is apparent point in studying the situation. If a problem arises in connection with either the physical or emotional life, there is nearly always some light to be shed on it by recording faithfully for some time the way in which the child spends his time and energies.

Those who are fortunately situated in or near centres where good medical advice is to be had, will do well to secure a thorough medical examination for their children. The value of an annual Medical Examination is twofold. First, it prevents serious illness in the child by a discovery at any early stage of its weak spots or tendencies to illness which can then be corrected. Secondly, such an examination is of value to the parents in calling their attention to various phases of the child's life and habits, and thereby stimulating more intelligent care.

When we pass from the physical to the mental life of the child we find the problem of accurate observation increasing in complexity and importance. Modern

parents know that very useful tests have been devised by psychologists to help in discovering the ability and capacities of people, and that these tests are being used in schools. There is nothing to fear on the part of the parents in the use of these tests, unless they are regarded as a form of magic. They are not infallible, for those who devise them are constantly finding ways of improving them, and are also considering exceptional cases. Rightly administered these tests give us an idea of what *most* people can do in certain situations, or what they can achieve. No one test is enough to pass judgment on a person. It takes many tests, and a careful consideration of all the factors in the case, to enable those who are doing the investigating to come to a conclusion. Tests are not an end in themselves, they are a means of helping us to form conclusions and are provisional rather than final.

The method employed in Child Clinics is suggestive even to the average parent. In one of these modern clinics, let us take the case of a boy named Premchand, who has been referred to it either by his parents or by his teacher. First, he has a very thorough physical examination, the result of which is of course recorded. Sometimes corrective treatment is advised. The teacher in school is consulted, the various school tests, and the personal opinion of the teacher are also recorded. The boy's home life is studied, and particular attention is paid to such things as the care of the boy in the home and the degree of harmony in the family life. The boy himself is befriended, and encouraged to discuss his point of view as freely as possible with a sympathetic and experienced person. All these phases are carefully recorded, and the result is a composite picture of the life of that boy, from which those who are accustomed to such clinics can usually make a diagnosis of what has been causing trouble in the boy's life.

Now this complicated procedure, however admirable, is quite beyond the reach of most of us. It is

described not to discourage anxious parents but to suggest. We can do much for our children ourselves by having occasional times of stock-taking and by really noticing our children at all times. If you have ever tried to collect stories of children, their sayings, their behaviour, their feelings at various times, you will be amazed to find out how little parents can tell you about their own children. "Kamala is a little angel, oh yes," her mother assures you again and again, but when you begin to collect definite instances of Kamala's angelic behaviour you will find the evidence extremely meagre. On the other hand, you may be told that Prakash is simply a demon in the form of a boy, and yet have equal difficulty in securing evidence of his evil nature beyond one or two occasions when he annoyed somebody. Most of us parents are sure we know our own children through and through, but we probably know very little of them after all, unless we have been made to realize something of the extent of our ignorance by a few intelligent questions.

Quite often a parent will be surprised to hear from some one outside the home about a characteristic of a child. For example, Nilkanth was praised once or twice by the mothers of his friends, for his kindness to younger boys. This pleasing trait had quite escaped the notice of his family. Most of us either take too much for granted in our housemates, or we ignore them a good deal, as we are so concerned with our own thoughts and affairs.

There is a belief commonly held among old-fashioned people that children's opinions are worth nothing, and that therefore they should not be expressed, or heeded if the child insists on uttering them. Now it may be true that a child cannot add much to the wisdom of the world, though he often does have something worth saying. But everything a child says or does has at least this value, he is thereby expressing his personality with remarkable freedom and candour.

If we pay no intelligent attention to him we shall fail in understanding our child.

How can we learn what things to look for in our children and how to observe them? First, every parent should have a small library of books about children. One or two should be added every year, as the children grow older, or new problems present themselves. The number of books written especially with the Indian home in mind is certain to increase as the subject of Indian child psychology receives more attention. Foreign books are usually expensive, and some of them are unsuitable, but a few of them also may be added to the library as they are valuable in giving the right point of view, and demonstrating methods which may be applied in our own circumstances.

Another most helpful thing that has been done in India as elsewhere, is for groups of parents to meet together, and discuss matters of common interest. This may be done by the round-table method, or a course of lectures may be given, followed by a discussion of each lecture.

Most important of all is the loving patience with which we study each child. Just as the Heavenly Father treats no human soul exactly as He treats any other soul, so no child of ours is exactly like any other child. No set of tests and no "rule of thumb" method can be applied without variation to all children, or even to those of one family. On the other hand, there is enough in common so that we can learn from experience, both our own and that of others.

No wonder those who spend their lives in the care and companionship of children, keep young in spirit. To childhood belongs the Kingdom of Heaven. With children we experience the exhilaration of constant adventure and discovery. We cannot stagnate, we enjoy vitality, we GROW.

There are a number of persons and institutions in India who are collecting data and making observations of

children. Readers who have recorded such facts and who are willing to share the fruit of their studies with others, are invited to send them in to the Lady Irwin College, New Delhi, by kind permission of the Directress.

QUESTIONS.

*Note:—*The questions at the end of each chapter headed "For Group Investigation" may well suggest methods of studying one's children, whether or not it is done in a Group or by one's self. Many of the questions given are of great value to the individual parent; moreover if these observations could be made and sent in to competent psychologists, or editors of educational papers, use could be made for the benefit of other parents. Two hints are in order: (1) Each parent should by all means keep a note-book for each child, to record the course of its development; (2) Parents should not wait for a more suitable opportunity but should start observation at once. Ability to observe generally develops with increased observation.

XVIII

THE CHILD IN THE MIDST

THE CHILD IN THE MIDST OF THE HOME.

A MOTHER was inviting a friend to visit her home. When the invitation had been accepted the mother continued cheerfully, "You will find our home life very simple because it is planned chiefly for the children." When the guest arrived she understood better what the mother meant.

At the first meal all the family gathered together. The food was abundant and well cooked, but it was of such a kind that most of the large family of children could eat it. The very little ones who needed special food had been fed first, for only those came to the common meal who could eat average food. The children did not dominate the conversation, but they were given opportunities to express themselves and greatly enjoyed bringing forward their bits of news, or planning something of general interest. Towards the end of the meal the children were excused, and the older people remained quietly enjoying the tea or coffee, or other articles of food which were quite legitimate for adults, but not good for growing children.

In the evening some visitors came in just at the time when the children were going to bed. The father undertook to entertain them, while the mother excused herself, and went off with the children to see that they were happily settled for the night. No tired, sleepy children were left fretting while the visit dragged on. In a short time the mother was able to return and take her seat once more with the visitors.

Next morning the time for family worship came, and here again the guest noticed what was done. In the last home where she had visited the worship was

performed by the grown-ups in language and manner suited to them. The children either did not take part at all, or if they did they followed the adult method like little parrots—they were but dimly aware of the meaning of what was taking place. In this home, however, the worship period was suited as far as possible to the understanding of the children. They were encouraged to take part, and the language of prayer and reading was kept so simple that most of the children could understand and enjoy it. The children followed it all with such evident pleasure that one little fellow burst out in a comment and another asked a question. They were quietly and pleasantly answered, and there was no sense of disturbance, only of sympathetic co-operation on the part of all.

Late in the day the family was asked to go to a dramatic performance which would last some hours. Some of the older children were free for the evening and could go. Others had lessons to prepare for school. Still others had their usual bed-time due before the performance would end. It was taken for granted that none should go unless he or she were perfectly free.

"It is my turn to stay at home this evening," said the mother to her guest, "but Priti will gladly go with you if you care to have her company."

"Oh, mother," said Priti, the eldest daughter, "it is true that last time I stayed at home with the little ones, but I am sure our guest would enjoy your company better than mine, so please do you take this turn, and I shall have mine another time."

"Well," said the mother with a smile, "since you think that as a hostess I should go, I shall do so with pleasure. But I shall not forget that the next two occasions will be your turn instead of mine."

At the dramatic performance the guest was frequently disturbed by the wails of babies kept awake long past their bed-time, or noticed children being stuffed with all sorts of eatables to keep them quiet, until they dropped asleep in sheer exhaustion, and slept

in various uncomfortable positions, breathing in the hot stale air of the hall. When the family returned home the guest went with the mother to peep at the serene little faces of the children who had been asleep for hours in perfect peace and comfort, and she agreed that a few hours' excitement for the adults of a family was dearly bought by the jaded nerves of the little ones.

"I shall have plenty of time later on," said the mother, "to go here and there, and enjoy various things. Now my greatest satisfaction is with the little ones. Of course I am not a prisoner in my home," she added with a laugh, "for every one realizes that I too need a change and rest sometimes. My husband is often glad to take my place and let me go out for a while, for he not only realizes that it does me good, as I have said, but he welcomes the opportunity of getting to know the children better. Of course he is away from home many hours a day, and does not see as much of them as I do, but they need and appreciate his point of view, and I like them to have some time together without even my shadow at hand! And now that the older children are able to share in the care of the younger ones, they are glad to take turns with me in enjoying various privileges. Yes, the big boys take their turn in staying at home as well as the older girls," she said in reply to her guest's look of surprise, "We have a really active co-operative society here!"

THE CHILD IN THE MIDST OF THE COMMUNITY.

The same change in the spirit of the home has also entered society, but there is still much leavening to be done. Community life has yet to learn fully the importance of putting "the child in the midst". Our large cities seldom if ever provide adequate play space for children, and many a child's life has been risked in following a ball. Child-welfare work is still in its infancy; the medical examination and suitable nutrition of every school child is still but a dream. In rural areas the agencies for the welfare of the children of the

community are still more rare. The impetus for work on behalf of the whole group of children in a community comes most naturally from the parents. It is the duty of every father and mother who love children to remember also those other children who do not receive the love and the care which are bestowed on those in more fortunate homes. None are so well able to understand and help under-privileged children as those who have children of their own. Moreover, the home that does not minister to the community by active service as well as by example, will sooner or later suffer from that blight which always follows selfishness.

Family life is still intimate as it always has been, but the home cannot be a self-contained unit. No home can serve adequately even the members of its own family unless it does its share in securing for the community at large those amenities of child-life which are essential, and which are secured only by co-operative effort. What do the children of our neighbours need in order to develop into the best type of men and women? Can we and other parents combine to secure it for them?

It is fatal for us to draw aside and think that we in our homes are immune from the worst features of our community life. Many an epidemic which has begun in the slums of a city has in its course taken toll from the richest and most sheltered homes. Moral contagion spreads just as surely as does physical contagion. Juvenile crime and other less obvious forms of low life are found in many different kinds of home, irrespective of rank or economic status. If we have the interests of our children at heart we shall seek to purify the whole of their environment, knowing full well that we cannot possibly foresee all the ways in which it may impinge upon their lives.

But the motive of self-interest, or interest in your child will not carry you far. The love of a child is the starting-place for a wider, social love. It has been

pointed out that it is of the very essence of love to love others for the sake of the one beloved. In our own little child we see qualities which quicken our hearts and transform our outlook on life. Thus "the loverpasses from loving them (these qualities) in one to loving them in all," and loving all for the sake of the one he serves all.

The Child is still in our midst. He will always be in our midst, as generation succeeds to generation. We are judged by our service of him. Do we leave stumbling-blocks in the path of his tender feet? Or are we of these happy folk who, giving him even a cup of cold water in the spirit of love, find that they have ministered to the Divine?

QUESTIONS.

1. Every member should write an account of an imaginary visit to a home which most nearly fits the ideal; or prepare an imaginary conversation in which a person ignorant of Mothercraft seeks light and guidance from a wise and experienced mother.

APPENDIX

DIET

MANY parents have asked for help in making out a suitable diet for their children of various ages. The following diet sheets are based on those compiled by Dr. George A. Campbell of Ottawa, Canada. They have been used successfully for some years in India, and we are grateful for his permission to publish them.

Weaning is usually done when the infant is about nine months old. It depends to some extent on the season of the year, and the child's dentition and general health; *e.g.*, it is better not to make any important change in the child's habits in great heat, when the digestion is often easily upset. Weaning should be done gradually over a period of some weeks, and if possible with the advice of a physician. Some children are able to digest cow's milk diluted with water, at first half and half; later decreasing the quantity of water and increasing the quantity of milk by degrees until the full strength of the milk can be digested. Other children need additions to the milk and water, in the form of lime water, sugar or other things. No general directions for mixing the milk can be given. The milk mixture is referred to as the "Milk Formula".

6—8 MONTHS.

6 a.m.	Milk formula	..	8 ounces.
8 a.m.	Orange juice	..	1 tablespoonful.
	Cod liver oil	..	1 teaspoonful.
10 a.m.	Milk formula	..	8 ounces.
	<i>Suji</i> , well cooked	..	1 tablespoonful.
2 p.m.	Milk formula	..	8 ounces.
6 p.m.	Same as at 10 a.m. with the addition of 1 teaspoonful of cod liver oil.		
10 p.m.	Milk formula	..	8 ounces.

NOTE.—Serve the *suji* with salt instead of sugar. Never give the baby quite as much food as desired.

8—10 MONTHS.

The diet should consist ONLY of those articles of food listed below :—

- 6 a.m. Milk.
9 a.m. One ounce of fruit juice : tomato, orange or grape.
10 a.m. One or two tablespoonfuls of *suji* or ground corn (*makka*) fed with a spoon and followed by a drink of milk.
Sleep.
2 p.m. Four ounces of vegetable soup with crumbled rusk. Milk to drink.
Sleep indoors.
6 p.m. One or two tablespoonfuls of cereal as at 10 a.m.
2 ounces of prune juice.
10 p.m. Milk.

NOTE.—

Rusk.—Whole-wheat or white bread dried until quite dry and crisp. It should be done in an oven, or in a *dekchi* with a little fire above and below. A supply may be made for several days and kept in a tin with a tight lid. This is to help the baby cut his teeth, and gives valuable exercise to the gums.

Vegetable Soup.—One cup of one or two vegetables such as spinach, cabbage, carrots or country vegetables. Wash the vegetables carefully and chop fine, then fill the cup to measure. Put the vegetables into a saucepan with two cups of boiling water, and cook gently for half an hour. Strain. Add 6 ounces of milk to the water from the vegetables, add a little salt, bring to boil and serve.

Prunes.—Very valuable if obtainable, and there is nothing that quite takes their place though the juice of dried country apricots has some value. The dried fruit should be soaked over-night in water enough to cover the fruit, then gently cooked the next morning

in the same water until the fruit is quite tender. No sugar need be added.

10—12 MONTHS.

The diet should consist ONLY of those articles of food listed below :—

6—7 a.m. (When the child is accustomed to waking)
Milk.

9 a.m. Orange or tomato juice, 2 tablespoonfuls. (Tinned tomato juice is quite satisfactory.)

10 a.m. Cooked cereal, *suji* or *dalia* fed from a spoon with part of the cup of milk poured over it. Stewed prunes or apricots pressed through a sieve, a little quite ripe papaiya, mashed, or two teaspoonfuls of ripe plantain mashed. The rest of the milk to drink.

Sleep.

2 p.m. Two tablespoonfuls of beef juice with crumbled rusk crumbs in it, 3 days a week. Mutton juice or vegetable soup may be substituted.

Half of coddled egg yolk four days a week. As much as baby will take of any of the following vegetables, well cooked : tomato, cabbage, pumpkin, marrow, cauliflower, spinach, peas.

Milk to drink if required.

Sleep.

6 p.m. Cooked cereal.
One to three tablespoonfuls of stewed apricots, prunes, apple, or baked plantain.

Rusk.

Milk.

10 p.m. Milk.

NOTE.—

Fruit juice may be given in the afternoon instead of at 9 a.m. if preferred. Continue to serve cereal

with salt instead of sugar. Nothing but water between regular feeding hours.

Coddled Egg.—Place egg in boiling water and immediately remove from the fire. Let it stand for eight or ten minutes.

12—14 MONTHS.

The diet should consist ONLY of those articles of food listed below :—

- 6 a.m. or on awakening. 8 ounces of milk.
- 8-30 a.m. or in afternoon. Juice of one orange or other fruit juice.
- 10 a.m. 2 to 3 tablespoonfuls of cereal served with a little *gur* or sugar, and milk.
A piece of toast or rusk with a little butter, or a small piece of *chapati*.
Sleep.
- 2 p.m. Five ounces of vegetable soup four days a week. The soup may now contain some strained vegetable as well as vegetable water.
Five ounces of meat broth with rice, or a *dal* soup, three days a week.
Half to one coddled egg mixed with boiled spinach.
A small piece of toast or *chapati*.
Four ounces of milk.
- 6 p.m. One or two tablespoonfuls of cereal served with *gur* and milk.
One or two tablespoonfuls of cooked fruit.
Six ounces of milk and a small piece of toast or *chapati*.
- 10 p.m. Milk, but not unless awake and hungry.

14—17 MONTHS.

As for the previous period, but slightly larger helpings may be given. Boiled rice may be used as one of the cereals, using the unpolished rather than the polished rice.

Sago may also be used as a cereal.

There is a slight change in the meal-times. Breakfast may be given at 9-30 a.m. and lunch at 1-30 p.m.

One sleep may be omitted; some children sleep better after breakfast, and some after lunch in the heat of the day.

17—20 MONTHS.

Three meals a day are now enough, with two drinks between:—

Breakfast,

7—8 a.m. Two to three tablespoonfuls of *dalia*, *suji*, rice, sago, or ground dried corn (*makka*).

One slice of bacon, or half an egg.

Eight ounces of milk from a cup.

Dal may be used instead of bacon or egg.

10 a.m. Four ounces of fruit juice; lime juice and water are very satisfactory.

Dinner, 12 noon Four ounces of liver broth or other broth three days a week, or vegetable soup, or *dal* (if it has not been used at breakfast).

Chapati and vegetables seasoned only with salt and a little butter.

Pudding: Stewed fruit, or puddings made with milk (custard, bread-pudding, etc.).

Water to drink.

3 p.m. Four to six ounces of milk to drink.

Supper,

5—5-30 p.m. Cooked cereal followed by egg or custard or sweet curds (junket).

Toast or one slice of bread or *chapati* with a little butter.

Stewed fruit or baked plantain.

Milk, six ounces.

Not more than one egg a day.

Not more than thirty ounces of milk a day.

All vegetables must be put through a strainer or finely mashed.

No milk until the meal is finished.

20—24 MONTHS.

Breakfast, 10-30 a.m. As in previous period, but slightly more.
A ripe plantain, papaiya, or fruit juice.

Dinner, 12 noon One cup of liver soup two days a week.

One cup of broth two days a week, made from mutton or beef and vegetables.

Or *dal* or bean soup.

For non-vegetarians: Or two tablespoonfuls of scraped beef, white meat of chicken, or baked fish, three days a week.

Two to three tablespoonfuls of one root and one green vegetable daily.

Small potato one day each week, baked or boiled in its skin.

Milk pudding the days the potato is not given. Stewed fruit, baked plantain the day potato is given.

Water to drink.

3 p.m. A small piece of fruit.

Supper. As before.

Three glasses of water daily, before 4 p.m.

NOTE.—

All root vegetables must be put through a strainer, leaf vegetables may be chopped.

Scraped Beef (or Mutton).—Lay a piece of lean meat one inch thick on a board. With a dull knife or heavy

spoon scrape the soft part off either side leaving the tough fibres. Shape into small flat cakes. Brown slightly on a hot dry frying pan. Do not use butter or oil or any grease. Season with a little salt.

2—3 YEARS.

Breakfast,

7-30—8 a.m. Cooked cereal, toast or *chapati*.
Egg or bacon or liver.
Toast or *chapati* with butter.
Milk.

Dinner, 12—1 p.m. Broth, four days.

Scraped or minced beef or mutton,
two days.

Fish or chicken, one day.

One medium-sized potato (white
or sweet), one day a week.

A large serving of one or two
vegetables, every day, always
one green vegetable.

Milk pudding.

One glass of buttermilk or water.

Supper,

about 6 p.m. A lighter meal than the noon
dinner.

Emphasize milk, vegetables, and a
little cereal or fruit. Some chil-
dren can eat only a little at this
time, or their night's rest is dis-
turbed.

NOTE.—

Sweets should be given sparingly, and only after the noon meal. Dates, raisins, etc., are good substitutes. Older children may gradually get adult diet; but avoid fried foods, rich cakes, and tea or coffee.

It is very difficult to make out a purely vegetarian diet for young children, as very little work has yet been done in the study of Indian food values. In

general those who do not eat meat or eggs should emphasize milk, whole wheat, and the pulses (gram, beans, *dal*, etc.). Nuts also are a meat substitute, but are not suitable for very little children.

If it is impossible to follow the above diet lists exactly on account of expense, or the difficulty of obtaining certain things, at least they will have the value of being models, and the mother who studies them can approximate to the type of food, and the development in feeding, which is recommended.

THE PARENTS' BOOK-SHELF

Physical Care of Children and Home Science :

"Mothercraft." New Delhi: St. John's Ambulance Association. As. 10.

McCARRISON: "Food." Bombay, Calcutta, Madras : Oxford University Press. As. 12.

PARSONS: "Homecraft and Mothercraft in India." Madras: Christian Literature Society. As. 12.

WYCKOFF AND MARSHALL: "Home Science." Madras: Christian Literature Society. As. 12.

FORMAN: "Medical Instructions to House-fathers." Allahabad: Mission Press.

The above are all written for Indian conditions.

Sex Instruction :

OLIVER: "Anandi's Question." Nagpur: National Christian Council.

WEST: "A Clean Heart." Madras: Christian Literature Society.

STRAHLER: "The Secret of a Happy Boyhood." Mussoorie: Oxworth Book Service. As. 2.

RICE: "The Secret of a Happy Girlhood." Mussoorie: Oxworth Book Service. As. 2.

Religion and Character-building :

MAMMAN: "The Child and His Religion." Coonoor, S. India: India Sunday School Union. As. 12.

MUMFORD: "The Dawn of Character in the Child." Coonoor, S. India: India Sunday School Union. Rs. 3-12-0.

MUMFORD: "The Dawn of Religion in the Mind of the Child." Coonoor, S. India: India Sunday School Union. Rs. 2-10-0.

CHARTERS: "How to Teach Ideals." Mussoorie :
Oxworth Book Service.

General :

BLATZ AND BOTT: "Parents and the Pre-School
Child." London and Toronto : Dent.

THOM: "Everyday Problems of the Everyday Child."
Appleton, 1930.

The above may be ordered through book-sellers in India.

BRAYNE: "The Boy Scout in the Village." Lahore :
Uttar Chand Kapur, 1931. Re. 1-4-0.

VAN DOREN: "Projects in Indian Education."
Calcutta: Association Press. Paper, Re. 1-4-0.
Cloth, Rs. 2-0-0. (*Many of these projects are sugges-*
tive for home-use. See the "Doll Project," p. 19.)

Magazines : For Parents and Teachers :

Education Information. Published by the Institute
of Experimental Education, Forman Christian
College, Lahore. Monthly. Re. 1-4-0 per year.

Moga Journal. Moga Training School, Moga,
Punjab. Monthly. Rs. 2-8-0 per year.

Christian Education. Rev. T. C. Badley, Editor,
4, Battery Lane, Civil Lines, Delhi. Quarterly.
Rs. 2 per year.

Magazines : For Children :

The Treasure Chest. Bangalore. P. T. I. Book
Depot. Rs. 2-0-0 per year.



Builders of Modern India Series

A New Series of Biographies of Indian Men and Women
who have influenced the Life and Thought of Their Country

Edited by { S. K. RUDRA, M.A.
E. C. DEWICK, M.A.

Paper, Re. 1-4 each Crown 8vo. Half-Cloth, Rs. 2 each

Pandita Ramabai. By Nicol Macnicol, M.A., D.Litt.

This book gives a large place in the story of Pandita Ramabai's life to the early years spent in pilgrimage along with her remarkable parents. Mrs. Sarojini Naidu said of her, after her death, that she was the first Hindu to be enrolled in the calendar of the Christian saints. This Life, recognizing the element of truth in that statement, seeks to take full account of her Indian heritage.

'The attempt (to group and to present the idea of her life when in her person the Indian soul meets Christ and is transformed) has been successfully made.'—*The Mahratta*.

'Rev. Macnicol has done full justice to the subject of the biography. We heartily recommend to the young generation this ably-written biography of one of India's brilliant daughters. We may assure them that they will find it very interesting and instructive.'—*The Servant of India*.

Narayan Vaman Tilak:

The Christian Poet of Maharashtra. By J. C. Winslow, M.A., with a selection of the Poems translated into English Verse.

Narayan Vaman Tilak, the Christian Poet of Maharashtra, has been described as the Tagore of Western India, and is now generally accepted as the greatest Maratha poet of the last seventy years. His metrical version of the Life of Christ is read by Hindus and Muhammadans while his Christian hymns are sung by beggars at the roadside and have made their way also into the hymnody of the West. It was his ambition as Sir Narayan Chandavarkar said of him, 'to dedicate himself to the service of his motherland by poetry, politics and social service.'

Mahatma Gandhi.

An Essay in Appreciation. By R. M. Gray, M.A., and Manilal C. Parekh, with Coloured Frontispiece and other Illustrations. Second Edition.

'....The authors have handled their case with great delicacy so that none, whatever be his political inclination, need be offended. The book presents a good picture.'—*Madras Mail*.

'....This book deserves to be read. The book is neatly got up and profusely illustrated. The appendixes and the index will certainly enhance the value of the book.'—*Daily Express*, Madras.

Mahadev Govind Ranade:

Patriot and Social Servant. By James Kellock, M.A., B.D.

'....A book of outstanding value. Prof. Kellock manifests in this volume the trained mind of the economic essayist, together with the insight of the scholar who is as much at home in Indian philosophy as in Western theology.'—*The Scots Observer*.

'The excellent biography by James Kellock. It is comprehensive and gives a picture of one of the greatest personalities of modern life.'—*The Pioneer*, Allahabad.

Rabindranath Tagore:

His Life and Work. By Edward Thompson, M.A. (Oxon.), Ph.D., M.C.

'This is the best study of the great Bengali poet that we have yet had.'—*London Quarterly Review*.

Y.M.C.A. PUBLISHING HOUSE

5 Russell Street, CALCUTTA

The Education of India Series

Edited by { S. N. MUKARJI, M.A., DELHI.
ALICE B. VAN DOREN, M.A., CHITTOOR.
E. C. DEWICK, M.A., CALCUTTA.

The Rural Community and the School.

Studies in the Education of the Negro and other Backward Communities in America. By G. S. Krishnayya, M.A., Ph.D. (Columbia). Illustrated. Paper, Re. 1-4; Cloth, Rs. 2.

CONTENTS: Preface. Introduction. Background of Indian Rural Community Conditions. The Village Community. Village Education. Community Aspects of Certain American Rural Schools: Chapter I.—Penn School—The Significance of the School. Chapter II.—Berry Schools—The Significance. Chapter III.—Extension Work among Negroes—The Aim and Significance. Chapter IV.—The Message—The Scope of the Message; Three Angles of Approach. Bibliography. Index.

The Social Settlement as an Educational Factor in India.

By Clifford Manshardt, Ph.D. Illustrated. Paper, Re. 1; Cloth, Re. 1-8.

CONTENTS: Chap. I. History of the Settlement Movement; II. The Settlement Approach; III. Educating Through Play; IV. Educating Through Clubs; V. Educating Through Classes; VI. Educating Through the Arts; VII. Educating for Character; VIII. Leavening the Neighbourhood; IX. The Settlement and Public Questions; X. The Settlement Future.

The Reconstruction of the Curriculum of the Elementary Schools of India.

By T. N. Jacob, M.A., Ph.D. (Columbia). Paper, Re. 1-4; Cloth, Rs. 2.

CONTENTS: 1. Factors to be Considered; 2. Needs and Activities of Children; 3. Modern Theories of Curriculum Construction; 4. Critical Examination of Existing Curricula; 5. Objective and Method of the New Curriculum; 6. Illustrative Project of a Curriculum for Grade I—*The Playhouse*; 7. Illustrative Project of a Curriculum for Grade II—*Gardening*; 8. Illustrative Project of a Curriculum for Grade III—*The Village Store*; 9. Illustrative Project of a Curriculum for Grade IV—*Transportation*; Bibliography; Index.

Christian Education in the Villages.

By Alice B. Van Doren, M.A. Illustrated. Foreword by the Rev. William Paton, of the International Missionary Council. Paper, Re. 1-4; Cloth, Rs. 2.

The Principles underlying religious education are as applicable to a remote school in an Indian village as to high school or college classes. To show how these principles may be applied in village situations is the aim of this book. It has been written in the hope of bringing some help to Indian educational workers and missionaries who are interested in the improvement of religious education, but have not had the opportunity to make an extended study of the subject. While dealing principally with village conditions, it is hoped that the suggestions given will also prove useful for elementary schools and hostels in towns.

Y.M.C.A. PUBLISHING HOUSE

5 Russell Street, CALCUTTA

The Education of India Series

Developing a Project Curriculum for Village Schools in India. A Suggestive Method of Procedure. By William J. McKee, Ph.D. Demy 8vo. Pages xvi + 436. 16 Illustrations. Paper, Rs. 2-8; Cloth, Rs. 4.

CONTENTS: Foreword by Professor William Kilpatrick; Preface; PART I: A Review of Education in India and the Punjab with Reference to Curriculum-Making; II: Present-Day Educational Practices with Reference to Curriculum-Making; III: Social Analysis of Village Life with Reference to Curriculum-Making; IV: Modern Social and Educational Ideals with Reference to Curriculum-Making; Appendix; Bibliography; Index.

How We Learn. The Psychological Basis of the Project Method. Talks delivered by William Kilpatrick, Ph.D., LL.D., Head of the Department of Philosophy of Education, Teachers' College, New York, before the Vellore Educational Conference, December 1925. Edited by Mason Olcott, Ph.D. Second Edition. Crown 8vo. Paper, Re. 1; Cloth, Re. 1-8.

This timely volume, on the foundations of the Project Method, will be welcomed in India by the increasingly large number of people who are interested in that method, especially as adapted to rural education. The author is a leading educationist of America, and these informal talks, given during a visit to India, have something of the charm of that other American philosopher, William James, in his well-known "Talks to Teachers". The volume deals with (1) The Learning Process, (2) Life and Learning, (3) Learning Through Purposes: and the Appendices on Practical Applications of the Method comprise the Findings of the Conference at which the Talks were given.

Bible Study for Indian Schools. A Syllabus prepared at the instance of the Punjab Christian Council. By Irene Harper, Moga. Paper, Re. 1.

'The definite needs of Indian teachers and children, especially those of the villages, have been kept in mind by the writer of this new course in Christian education. Although based on the Scripture selections used in the Cambridge-shire Syllabus of Religious Education for Schools, every page proclaims the fact that this curriculum has been prepared in India and for India.'—*International Review of Missions*.

Projects in Indian Education. Experiments in the Project Method in Indian Schools. Described by various writers and edited by Alice B. Van Doren, M.A. With an Introduction by William H. Kilpatrick, Ph.D., LL.D., Teachers' College, New York. Paper, Re. 1-4; Cloth, Rs. 2.

Fourteen Experiments in Rural Education. Some Indian Schools where New Methods are being tested. Described by various writers and edited by A. B. Van Doren, Formerly Educational Secretary, National Council. With an Introduction by the late K. T. Paul, Second Edition. Illustrated. Paper, Re. 1-4; Cloth, Rs. 2.

Village Schools in India. An Investigation with Suggestions. By Mason Olcott, Ph.D., Village School Department, Arcot Assembly. Foreword by Daniel Johnson Fleming, Ph.D., Secretary, Commission on Village Education in India, 1919-20. With 39 Illustrations. Crown 8vo. Cloth, Rs. 2.

'Mr. Olcott's book is to be commended to students of the subject.'—*The Times Literary Supplement*.

Y.M.C.A. PUBLISHING HOUSE

5 Russell Street, CALCUTTA

The Religious Life of India Series

Paper, Rs. 2 each

Crown 8vo.

Cloth, Rs. 3 each

A series of volumes on the sects of Hinduism and Islam, and the social and religious life of the outcaste communities. Each is brought into relation to Christianity.

'It is well-known that this series of small volumes has established a new tradition in propagandist literature—that of absolute fairness in the presentation by Christian missionaries of the beliefs and practices of each of the various Hindu sects that are prevailing in India at present.'—*The Hindu*.

Planned by THE LATE J. N. FARQUHAR, M.A., D.Litt. (Oxon.), D.D. (Aberdeen).

Joint Editors { J. C. WINSLOW, M.A.
K. K. KURUVILLA, M.A., B.D.
E. C. DEWICK, M.A.

Kabir and His Followers.

By F. E. Keay, D.Litt., Author of 'Hindi Literature'. Illustrated.

CONTENTS: Environment of Kabir; The Life of Kabir in Legend and in History; The Kabir Literature; Kabir's Teaching; The Kabir Panth—Its Organization, Literature, Doctrines, Rites and Ceremonies; Kabir and Christianity.

A fresh and scholarly study of one of the great religious reformers in the history of India.

The Chamars.

By Geo. W. Briggs, M.A. 14 Illustrations.

Mr. Briggs has filled 270 closely-printed pages with descriptions of this caste, the social and economic life of the people, their customs regarding birth, marriage, death and other matters, their religion and superstitions, concluding with an outlook for these despised people.

Without the Pale.

The Life Story of an Outcaste. By Mrs. Sinclair Stevenson, M.A., D.Sc. Illustrated. Paper, Re. 1-4; Cloth, Rs. 2.

CONTENTS: I. The Dhed in the Village Street; II. Who are the Dheds? III. Birth; IV. Illness; V. Initiation Ceremonies; VI. The Wedding; VII. After the Wedding; VIII. Death; IX. The Desire of All Nations; Appendix: The Song Kayampavado; Index.

The Chaitanya Movement.

A Study of the Vaishnavism of Bengal. By M. T. Kennedy, M.A., D.D.

'An admirable production of not only a book-scholar but an active and interesting traveller, who has gone personally into many places to get first-hand information Mr. Kennedy has gone further. The author of this book covers a wide range.'

Ramdas and the Ram-dasis.

A Study of Hinduism. By Wilbur S. Denning, Ph.D.

Ramdas lived during a critical period of Maratha history, playing an important part in that period, with the result that interest in his life is keen to-day throughout Western India, and Indians may well feel proud of his achievements. As a poet, teacher and practical sage, he stands high in the religious history of Maharashtra.

The Hindu Religious Year.

By M. M. Underhill, B.Litt.

The Ahmadiya Movement.

By H. A. Walter, M.A.

The Village Gods of South India: Second Edition.

By the Rt. Rev. Henry Whitehead, D.D., Formerly Bishop of Madras.

Y.M.C.A. PUBLISHING HOUSE

5 Russell Street, CALCUTTA